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A-CATHOLIC-REVIEW-OF-THE-WEEK

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A Nation of Weaklings

THE description is not flattering, and possibly Dr. Alexis Carrel, long ago a recipient of the Nobel prize for his researches in medical science, did not mean to confine it to Americans. But even if he did not fashion the cap for us, it fits many an American head with marvelous accuracy.

Our resistance "to fatigue, to sorrows, to worries, has decreased," said Dr. Carrel, in an address at the University of California at Los Angeles last month. "Modern men need much sleep, good food, good houses. Their nervous system is delicate. They do not endure the sufferings and the responsibilities of life. They easily break down." And the famous scientist continued very much in the strain of an editorial which appeared in this Review for January 11, under the title, "How Much Do We Need?" It may be noted, incidentally, that this editorial roused the ire of a New York columnist, who did not know, and apparently was quite unable to figure out, the difference between having enough for one's wants, and having too little.

That ignorance, however, is not confined to the metropolitan press. It can be found in Pea Vine Corners, Ark., quite as readily as on Park Avenue. The whole world has gone mad after material gain, and perhaps we Americans exhibit a deeper degree of madness than is commonly found in other countries. At least, we are noisier in our pursuit, and our wailings are louder when we fail, as most of us must fail. We are like spoiled children who think they must be immediately supplied with any object on which their fancy may chance to fall, and when denied, we break out into tantrums, or we sulk. Life loses its savor. Our nervous system goes to pieces. There is no balm in Gilead. The sun has ceased to shine. In short, we break

down, and some local or Federal alphabetical agency must take care of us and of our family.

Like ourselves, Dr. Carrel suspects that if we are a nation of weaklings, our school system must shoulder most of the blame. "Intelligence and morality do not appear to have markedly increased," he told his University audience, "in spite of the immense amount of money spent on education." We have spent billions on schools and colleges and universities, but we have yet to spend millions on education. Our pedagogues are fond of saying that the school must prepare the pupil for life, and so it should. But life is a hurly-burly and a warfare, and those only who are properly armed and trained can survive. Life is not a garden in which all the fruits of the Hesperides are served to us on a golden platter. It is, rather, an arid waste to be developed by strife and struggle. Of old was it said that man must earn his bread by the sweat of his brow. There is no other way.

Our modern schools, particularly those on the primary and secondary level, have yet to fathom that truth. They seem to vision the world as a place in which all things are brought as gifts to those who can speak the magic phrases supplied by literacy. Hence they are not so much concerned to develop courage, resistance to hardship, self-denial, and the qualities that in all generations and everywhere become the man, as to supply his memory with a catalogue of facts. Even in the primary school, we meet the saddening spectacle of children encouraged to develop their individual gifts, which, in practice, means that they are permitted to do what they wish to do instead of what they should do. "Freedom of choice" begins early, and it is a most excellent thing when it means what the words mean, but disaster when it means that a child chooses sloyd because it is easy, and rejects arithmetic because it is difficult.

Under what sun can an educational system "prepare for life," when it fails to teach the pupil that no prize in life goes to him who has not learned to face and to profit by rebuffs and hardship? "Much sleep, good houses, good food," are not the best that life can offer. But they who will not earn them by work shall have slender fare, a hard bed, and little rest.

A "soft" education cannot breed men, for it is not education in any true sense. Reform must begin with our schools, but for those who long since left the schools, some remedy is possible, and it is suggested by Dr. Carrel. The learned scientist would have our universities give "a few individuals the possibility of retiring temporarily in solitude, to meditate about their basic problems, like monks do in their monasteries." This is severe criticism of our scientists, if it means that they talk more than they think, but the advice should not be restricted to them. There are higher things in life than science. A brief course in the Spiritual Exercises in any of the Retreat Houses of our great cities would teach many a dispirited man how to bear fatigue and sorrow, and to shoulder "the responsibilities of life." Life is a problem which we can never solve unless we know all the factors, but a retreat teaches us that God is one of the factors. Life still remains a problem, but it is no longer a clewless puzzle, for we know our goal and how to reach it.

Catholic Charities

PUBLIC relief continues to burden Federal and local budgets. In spite of the enormous sums that have been expended, millions are still in need, and what is worse, it is often the most needy who do not participate in these relief funds. This is only another way of saying that many forms of distress cannot be reached by State and Federal agencies. What these leave undone must be undertaken either by individuals or by private agencies.

It is never easy to distribute alms properly, and today it is particularly difficult. These years of depression have developed masters—and mistresses!—in the art of deception, healthy beggars whose stories of distress can bring tears to the most critical eye. Few of us can cope with them, and since our personal budgets are limited, what we give to these swindlers is taken away from the deserving needy.

Not all of us have the acumen of the late Father Michael J. Ryan, S.J., for many years on the staff of St. Xavier's Church, Cincinnati. In a brief memoir recently published by the Rev. Richard F. Corcoran, S.J., of Xavier University in that city, we are told that although Father Ryan had the heart of a mother for all in distress, he also had a keen eye before which the beggar, with a heart-breaking tale, was stricken with dumbness. Swindlers soon learned that he had heard and classified all the old stories, and could be deceived by none. Thereafter they troubled him no more, and Father Ryan was free to give all his attention to his poor.

Since few of us are Father Ryans, it is advisable to make some private agency our almoner. Of course, char-

ity will urge us to help those near us whom we know to be needy, but what most of us can do is very little. Continued care, so often necessary, can be given only by an association. It is fitting, too, that we choose a Catholic association to distribute our alms. We do not imply that other groups are not doing good work; but the Catholic association rarely knows the private bequests which fall to these secular groups, or shares in public appropriations. Besides, there are forms of need to which only a Catholic association can properly minister.

As an example of a Catholic association which ministers in the spirit of Christ to Christ's poor, we cite the Catholic Charities of New York. Under the leadership of His Eminence, Cardinal Hayes, it has yearly grown in usefulness, but not, we regret to say, in financial resources. Naturally, the last few years have been particularly trying. The annual campaign for the support of Catholic Charities begins this month, and we hope that every Catholic in the diocese, mindful of his duty to Christ's poor, will give, and in the old phrase of War days, "give until it hurts," for the support of this great work.

Stemming the Great Waters

FOR at least a century the Federal Government has from time to time considered various flood-control projects. Many have been tried, but only a few have been blessed with any degree of success, so that today flood control is one of the Government's most serious problems. In point of fact, since the hills have been almost completely stripped of timber in many parts of the country, the danger of flood is far greater than it was a century ago.

All the skill and foresight of man must be impotent when Almighty God permits the forces of nature to run riot. Yet it seems at least possible that if more skill and less of "pork-barrel" politics had entered into these flood control projects, the losses in life and property from these regularly recurring floods would today be considerably smaller.

It must be admitted that even with politics put outside the pale the problem of flood control is exceedingly difficult. Mark Twain, who knew the Mississippi well, believed that all attempts to tame the great river would end in failure. Yet engineering has made much progress since Mark's day, and plans which would have been rejected as chimerical in the 'seventies are today easily possible. But the disasters of the present year were not caused by the Mississippi. The floods began at Johnstown and Pittsburgh in Pennsylvania, and spread quickly to the valley of the Ohio. At the same time the Merrimack and the Connecticut rivers in New England began to overflow their banks. In these areas the waters rose to a new flood stage, with frightful losses in life and property.

This situation, which may quite possibly be duplicated next year, is a challenge to the skill of our engineers, and to the good faith of Congress. Flood control is eminently a work of the Federal Government. The respective States lack the financial ability to undertake it, and even if they had it, control of all navigable streams, as well as of tribu-

taries which affect them, is entrusted to Congress by the Constitution.

The floods are now abating. But in the absence of effective methods of control, they may return next year. This year they have taken hundreds of lives by drownings. The loss of life due to exposure, and to disease which followed the floods, may be even greater. Damage to property, including loss of wages to employes of wrecked industries, cannot be less than a billion dollars.

We Americans are a heedless people. In the relief that follows the ebbing of one flood, we forget it and the floods that have preceded, and go on as though all floods were now ended. We cannot conclude that flood control is impossible, because we have never worked consistently and persistently to establish any particular form of flood control. The "improvement" of one river in Kentucky, the Licking, was begun almost exactly 100 years ago, and was continued intermittently and planlessly for half a century thereafter. Millions of dollars were thrown away, for almost annually that river floods fields and submerges towns. The "pork-barrel" system is a sure method of assuring floods. What Congress should forthwith undertake is a flood-control system, planned by scientists and divorced from politics.

The Follies of Capitalism

ACCUSTOMED as we are to the crimes and follies of capitalism as it has developed in this country, we read with amazement certain disclosures made in the testimony ten days ago before the Senate Committee on Munitions. It appears that the Federal Government and our gangsters are not the sole purchasers of machine guns and poison gas. In the list of buyers are found the names of some of our most respected industrial concerns.

What these concerns bought was riot guns, tear gas, gas masks, projectiles, shells, and grenades. "You have got to give them gas, and plenty of it," writes the executive of a company, specializing in poison gas, to his agents. This same executive informs Smith and Wesson, revolver makers, that "the Colt people," in the same trade, "are very active in the Youngstown steel district," but "our representative has been able to dispose of nearly 200 revolvers for your concern." Fortunately for the public, this executive is as prolific as Micawber in writing letters.

From his correspondence, the Senate Committee learned that the Weirton Steel Co., in West Virginia, long a field of bloody industrial disputes, had purchased "forty-seven .38 military and police S. & W. six-inch-barrel revolvers." This equipment was handled in a roundabout fashion "on account of their desire that their employes be not familiar with what they are doing. They require that we use great secrecy in the way bills are handled." Clips for machine guns purchased by the Cudahy Packing Co. were shipped to the sheriff of the county, who delivered them to the Cudahy plant. The shipper felt a certain qualm in this certain subterfuge, since "they [the Cudahy Co.] are not a law-enforcement body." In another case, shipments comprising a fairly respectable equipment for a regiment,

were made to a nonentity, and then turned over to the H. C. Frick Coke Co.

It was formerly said that since the great corporations owned the State police, they were always ready to arbitrate labor differences with their employes. Today, having lost control of the police, some among them feel that they may properly raise armies to present their side of the case in labor disputes. There can be no other conclusion from the testimony heard by the Senate Committee in the last days of March.

This Review has been criticized for stating that the history of labor disputes in this country has been a series of bloody wars. So it has been, but we had hoped that in these days new and brighter chapters were being written. The testimony heard at Washington brings the story up to the summer of 1934, and confirms our contention. What the story will be in future depends upon legislation by Congress and the several States, and its stern enforcement. It is true that forcing the corporations to adopt a policy of disarmament will not insure industrial peace. But it will probably reduce the mortality list in future labor disputes.

Surely the least that the civil authority can do is to forbid corporations from taking the law into their hands and enforcing it by a show of guns. The Federal Government cannot forbid the citizen to bear arms, but the respective States have this authority, and they should use it. No industrial plant should be allowed to employ armed guards, except with the consent of the State, and these should at all times be under strict control by the State. These are platitudes in government, but unless these elemental concepts are enforced by the State it will be necessary to repeat them again and again.

The War Lords Muster

EUROPE is beginning to feel more keenly the results of the treaty of Versailles. It might have been better for Europe and the world had the armistice been protracted for four years. It would have been much better had the representatives of the Allies and of the Central Powers drawn up a treaty of peace based upon justice. But passions ran high after four years of war. The demand was for an immediate settlement, and for a solemn declaration that the world's great criminal was Germany. Germany signed the treaty at the point of a gun, and all the nations went back home to prepare for another war.

Viewed in the abstract, it is hard to condemn the desire of the German people to hold the Rhineland as their own. It is one of the oldest parts of Germany, and for a thousand years and more has been most closely associated with all that the German people, and the world with them, cherish as most characteristically German. It is true that there is nothing in common between the traditions of the Rhineland and the pagan fury of the Nazi Government, but the heart of the German people turns instinctively to the broad river and the castellated hills that their fathers have known for centuries. The Rhine country is as German as Umbria is Italian.

At the same time, even cherished hopes should be laid

aside, when to work for their fulfillment may bring disaster. To Germany war would be more disastrous than to any country in Europe. Nor has France anything to gain by military movements which may easily set the world once more in flames. What has happened in the chancelleries of Europe since the close of the World War shows how little reliance can be placed upon forced treaties. Woodrow Wilson fought for a great ideal when he pleaded for open treaties openly arrived at, but not many months passed before he found himself consenting to secret agreements, founded not on justice but on expediency, and the desire of one nation to defraud another. Justice and charity were words never heard at Versailles; wherefore today the war lords once more muster their forces for war.

Note and Comment

Laetare Laureate

THE Catholic press shares in the honor conferred on one of its most shining luminaries by Notre Dame University in awarding Richard Reid, of Augusta, Ga., its annual Laetare Medal. This is truly a case where a choice was made that reflected light on the body that granted it. The Medal is presented each year upon a layman who has been outstanding in his contribution to the Catholic cause, and the list of those who have received it contains many distinguished Catholic American names. Mr. Reid will stand with the highest of them. Nearly everybody has heard of the Catholic Laymen's Association of Georgia, and its marvelous achievements in the cause of the abatement of religious strife in the South. Because of it, Catholics in that region hold their heads high, and move among their fellow-citizens with no sense of discrimination against their own citizenship. Not everybody knows, however, how much of this is due to the kindness, the sense of honor, the keen wit, of the Editor of the Association's *Bulletin*, Mr. Reid, who also conducts most of its correspondence and propaganda. In fact, it has been well said that if the Georgia editors no longer carry in their columns the attacks on the Catholic Church which once disgraced their pages, it is because they fear to offend the feelings of "Dick" Reid as much as for any other reason. AMERICA is proud to associate itself with his other friends in congratulating Richard Reid on this well-deserved honor.

Pioneers and Perfectibility

THAT entrances to established law schools should not be limited by any artificial system is the view of Dean Roscoe Pound of the Harvard Law School, which he expressed vigorously at the annual dinner of the Signet Alumni Association, of Harvard, on March 21. Dean Pound prophesied deterioration in the broad, national scope of the teaching of a nationally attended school were such a practice to prevail. He feared also a deterioration in the quality of the students themselves, since the process

of natural selection that through lively competition brings the ablest men to the fore would be interrupted, weaklings fostered, and the best minds shunted off into other fields. The Dean appealed with especial eloquence to the example of the pioneers who built up the educational institutions in Nebraska, his native State, and wherever the New England influence made itself felt in the Middle West. Had such limitation been practised in those days, it would have infallibly ruled out many a "self-made" man, such as were then legendary, as unfit and incapable from previous retardation. Yet it was these men who provided intelligent representation and legislation for backward regions. The pioneers, said Dean Pound, believed in "human perfectibility." Today, as we look back upon the type of people who hauled bricks ninety-four miles in order to start a college for their sons, it startles us to recall that the perfectibility they believed in was to be achieved not through modern cafeteria courses, but through the traditional ideal of a liberal education in the arts and sciences. It was Latin and rhetoric and trigonometry with a respectful treatment of religion that they hauled those bricks to teach. Dean Pound's appeal to the example of the pioneers is a timely reminder of the mental food on which the pioneers grew strong.

A Great South African

ADVOCATING the transmission of the liturgical chant in Catholic broadcasts, the *Southern Cross*, Catholic newspaper of South Africa, recalls the fact that one of South Africa's most distinguished converts, the late Msgr. Frederick Charles Kolbe, was brought to embrace the Catholic Faith by hearing the Gregorian chant. Such a mode of conversion was entirely in keeping with the character of this extraordinary man, who was as great a lover of beauty, especially in the service of the liturgy, as he was of controversy. "I love liberty of thought and speech," declared Msgr. Kolbe, "and I love a fight." He excelled by his competence, fearlessness, and spirit of fair play, and indifference to personal slights. Msgr. Kolbe's death, after fifty-four years of priesthood, was a serious loss for the *Southern Cross*, in whose pages had appeared a good part of the hundreds of articles that he wrote in English and Afrikaans. Said a non-Catholic admirer: "He was poet, critic, philosopher, mathematician, musician, botanist, as well as theologian." Said another: "His poetical works stand high in South African literature." He was known as an authority on Shakespeare. He was regarded as practically the originator of the Michaelis School of Fine Arts and Literature; and he contributed to philosophy through his criticisms of General Smuts' celebrated work on Holism. As "Uncle Joe" he wrote inexhaustibly for the children, with whom he possessed unfailing patience. He protested vigorously against the South African War. "Msgr. Kolbe had a full life," said the Anglican Archbishop of Cape Town. One of his staunchest friends was the editor of *De Kerkbode*, Protestant church journal, against whom he had "scores of times tilted." The first contributor to the proposed monu-

ment in his memory was Cape Town's Chief Rabbi. The verdict repeated by most of his contemporaries was: "He was a great South African."

Maternal Care in The Missions

FROM Cardinal Fumasoni-Biondi, Prefect of the Congregation of Propaganda Fide, comes to Father Edward F. Garesché, S.J., of the Catholic Medical Missions Board, an interesting communication regarding the much-discussed question of maternity and infant mortality in the backward places of the world. Cardinal Fumasoni points out that a very important part of the apostolic work of the Church in its missions is the pre-natal care of mothers and proper facilities for healthy childbirth. He urges that everywhere be founded societies like the Mission Health Sisters, whose beginnings were recently announced in these columns. Mrs. Sanger and her associates have made much in their birth-control propaganda of the high death rate of mothers and newly born children in what we call mission countries. From this they deduce the necessity of restricting the births. The Church's answer is at once sensible and modern. It is that use be made of the best medical facilities for parturition and that they be applied by consecrated women who join the best nursing training to a Divine vocation for the missions. For here is the heart of the whole modern debate. Those who would preserve the present economic injustices, especially in subject peoples, will violate and desecrate humanity rather than turn their hand to restoring human dignity by destroying the inequalities and exploitations of the economic and nationalist systems. The Church protects humanity, and bids the world reform itself.

Two Saints In Six Acts

INCREDIBLE things are happening on Broadway. We expressed amazement a week or two ago that a play about a Saint—which filled the stage with bishops, Dominicans, and Franciscans as its chief characters and talked frankly about God, Faith, miracles, revelations, prayer, heresy, and Divine mercy—should pack the Martin Beck Theater with such large numbers of people every night. This week we must go on to report that Broadway's biggest hit since the opening of "Saint Joan" is another play about a canonized Saint of the Catholic Church. "Murder in the Cathedral," a poetic drama by T. S. Eliot, deals with the martyrdom of St. Thomas à Becket. You wouldn't believe that the general public would patronize such a play, much less like it. For one thing many of Mr. Eliot's lines have an unmistakable flavor of Gertrude Stein. Moreover, the stylized gestures and the group speaking by the Chorus of women are strongly reminiscent of the amazing Negro angles in "Four Saints in Three Acts," that unsuccessful musical affair of two years ago. But on top of that the play (though written by an Anglican) is almost Catholic in theme, thesis, character, atmosphere, and text. Priests and monks crowd the stage. A church is the setting. An off-stage choir

of nuns chants Vespers. Most of the lines discuss purely spiritual ideas. Fifteen minutes of one act are devoted solely to a sermon by the bishop on the Sacrifice of the Mass, the birth of Christ, human temptation, the love of God, and the heroic example of John the Baptist. And the play ends with a long, drawn-out prayer. Despite all that, this play—staged by the WPA Federal Theater Project—is a gripping, moving thing. Its most effective moment, however, is not the slaying of à Becket, but a Shavian episode in which the playwright turns savagely upon the spectators and excoriates them with immense irony for their easy acceptance of worldly standards and their blindness to the supernatural.

Parade Of Events

SPRING came, then set off a determined offensive against crime. . . . Motormen zipping along too fast in their little trolley cars were tagged for speeding. . . . Police raided barber shops: arrested barbers for Sunday shaving. Half-shaved customers fled through the streets. . . . Several color-blind grandmothers who stopped at green lights and ran past red lights were seized. . . . Stern drives on boys playing Sunday baseball were loosed in various sections. . . . A bullet-proof union suit with a Chinaman inside it was chased around Brooklyn and captured. . . . A Negro who said he had inhaled alcoholic fumes while shellacking the floor was apprehended for eccentric driving. . . . In this new law wave, some policemen went too far: arrested burglars and murderers. . . . Pathetic tales dotted the week. . . . A New England man was horrified to see the flood and his mother-in-law coming into his house at the same time. . . . WPA projects were delayed when a cow ate the blueprints. . . . The suspicion that women shrink from baldness grew stronger. An Eastern woman sued a hair- tonic company for using her photograph in their ads. Two bald-headed attorneys argued the case before a bald-headed judge. . . . Money was still tight. A New York man who owes three cents' income tax is paying it in instalments. . . . In Europe a lack of neighborhood spirit was discernible. . . . A Frenchman named Hennessy attacked another nation in the French Senate. . . . Discontent was rife among Polish hangmen. . . . War was in the offing, experts said. Explosion of a fire extinguisher at the League of Nations meeting was characterized as ominous.

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The Discontented Church

JOHN J. O'CONNOR

WHEN a man becomes a Catholic, his troubles begin. If he was born in the Church, his troubles begin sooner. Until the day he dies, a Catholic layman is really up against it. The Church will make a saint of him—if he doesn't watch out!

It is a matter of common knowledge that a large number of slackers and deserters are being carried on our books. We are not proud of them. They are the black sheep of the Household of the Faith. Hypocrites, liars, divorce addicts, blasphemers, racketeers, scandal mongers, defrauders of the poor—good riddance of bad rubbish.

Any other organization would be most anxious to keep it a dark secret that any one of these unsavory persons had ever been recognized as a member in good standing. After dishonorable discharge, the entrance door is securely locked against them.

The Church, on the contrary, is merciful. The Church is ready to pardon and forgive. The Church continues to extend the hand of friendship—even to a convicted wife-beater. Scandalous, isn't it?

There are between four and five hundred million Catholics in the world today. Our missionary priests, Brothers, Sisters, and lay workers are winning 400,000 converts for the Church each year. Is the Church satisfied? Is the Church content? Permit me to venture a prophecy.

When the religious persecution in Mexico has ceased, when every African has been baptized, when every Communist refuses to eat meat on Friday, when every New Dealer and anti-New Dealer has acknowledged the supreme authority of the Pope in spiritual affairs, the Church will turn to us and say: "My children, have you not forgotten Tibet, Bhutan, Sikkim, and Nepal?"

When the Gospel has been preached in every one of the ten countries which are at the present moment closed to Christianity, the Church will direct our attention to the large number of lapsed Catholics. And when every lapsed Catholic has been brought back again into the fold of Christ—well, Gabriel will be blowing his trumpet.

The most disillusioned individual on earth must be the naïve person who entered the Universal Church for a rest cure. The modern world places a high premium on action. I think it only sporting to warn prospective converts that Catholicism means thought and action with a vengeance, long hours, and no holidays.

Most of us do not resemble Francis Xavier. We do not become "saints in a hurry." We take our time. We proceed cautiously—two steps forward and one step backward. Every advance along the thorny path of sanctity is, in our eyes, a major martyrdom. When we stumble and fall, the Church picks us up. When we hesitate, the Church prods us. When we grumble, the Church points to the Crucifix.

Whatever our station in life may be, the Church has

assigned to each of us a difficult task. We are the chosen few. We are the leaven in the modern world. We will exhibit ourselves, in the words of St. Paul, as God's ministers. We will not only labor to save our own souls but strive unceasingly to Christianize everyone. At the very beginning of our apostolate, the Church insists that we grow in holiness.

Not so very long ago, I was of the opinion that the layman who heard Mass and received Holy Communion every morning was a fit subject for canonization. I realize now that such a man is only one degree removed from mediocrity.

If he takes his religion seriously, he will buy a missal. He will join the Third Order of some Religious community. He will participate, once a month, in nocturnal adoration before the Blessed Sacrament. He will do a certain amount of spiritual reading. Once or twice a year he will make a closed week-end retreat at Manresa. When he has done all these things, the Church will give him a brisk pat on the head and suggest that he devote himself to the practice of mental prayer.

When he has thoroughly mastered the science of mental prayer, he will be advised to submit himself without reserve to an experienced spiritual director. The very first conference, I am sure, will convince the ambitious layman that his case is not altogether hopeless and that there is still a chance that he might eventually occupy one of the more uncomfortable corners in Purgatory.

We will, of course, give evidence of our supernatural life by vigorous action. Here again there seems to be no limit to what the Church demands of us. What shall be the special field of our apostolate?

We may collect postage stamps for home and foreign missions, distribute Catholic literature, re-mail Catholic magazines, broadcast Catholic truth over the radio, explain Catholicism, as a member of a Catholic Evidence Guild, to the man in the street; teach the Catechism to Catholic children attending public schools, visit the jails and hospitals in our community, aid the parish priest in instructing converts, write short stories, essays, poems, novels, textbooks; correct misinformation about the Church in the secular press; or persuade a lapsed Catholic to return to the Sacraments.

If the Communist can be a militant propagandist and proselyter on a two-watt philosophy of action, we who possess the only common-sense philosophy of action worth talking about—Catholic Action—will be on fire to spend ourselves dangerously and recklessly in the service of Christ.

Let us assume that the layman is doing his bit in the reconstruction of society according to Christian principles. Is the Church satisfied? Not at all. She rewards him by submitting at least seven complex problems for his immediate consideration. I shall name them: peace,

Communism, Mexico, race prejudice, property, social justice, class warfare.

The layman knows that, whatever course of action he may advocate, he will be denounced as a meddling boob. He cannot possibly hope to please the conservative and the extremist, the pacifist and the militarist, the rich man and the pauper, Fascist and liberal, the white man and his black brother. When he honestly and sincerely tries to put into practice the heroic element in Christ's doctrine, the world will certainly crucify him.

Father Martindale has stated that, in his candid opinion, false nationalism is doing most damage to the Catholic cause. He writes:

Nothing constituted a stronger exterior argument against our Faith, or moved men more to mockery of our religion, than the sight of Catholic countries in bitter conflict during the last war. The argument did not altogether hold water; but it was a terribly specious one. And, when national animosities are carried right outside war-time, and you find pilgrimages to Rome refusing to speak to one another or to pray together when actually in St. Peter's or exhibiting aloofness and even exclusivism during Eucharistic Congresses, you are bound to be shocked almost beyond endurance, and you need not fear to say that you are face to face with what is sinful and matter for the confessional.

The layman who tries to reconcile Christ's message with love of country is going to land in some awkward predicaments. If he asserts that he will not fight under any circumstances, he will be persecuted for his utter lack of patriotism. If he is opposed to any reduction of our armaments at the present time, he will be violently accused of contradicting certain very definite Papal pronouncements on the subject of war and peace.

The young Catholic layman is being encouraged to take an active part in politics. But should he walk into the Democratic National Headquarters during the present vituperative campaign and inform Mr. Farley that Democrats should love Republicans, he will probably be regarded as a dangerous lunatic. It is practically impossible for a Catholic to be a good party man.

What about Communism? I am frank to confess that I hate Communism, Communists, and everything that comes out of Moscow. The vast majority of the people in the United States would like to banish every Communist agitator to Little America for an indefinite term.

No public school teacher in Washington dares to whisper the name of Stalin or Karl Marx. They are forbidden to mention the Union of Soviet Socialist Republics in their classrooms. Having taken the time and trouble to recognize Soviet Russia, we are now intent upon closing our eyes to the fact that Russia exists at all.

I do not remember ever having prayed for Communists—Russian or Mexican variety. But if we do not pray for them, if we do not love them, we are no better than the pagans. While we are about it, we might remember Hitler and Mussolini. By a tremendous effort of the will I think I could force myself to offer up one quick *ave* for Cárdenas. The Church, however, is not satisfied with one or two cold perfunctory prayers for our enemies.

The doctrine of the Mystical Body is being made clear. The Church expects us to work out the interracial problem

to the uttermost Catholic consequences. This means that we should not write academic treatises advocating full social, political, and economic equality for the colored race—and stop there. We should be the last people in the world to talk down to the Negro. We must meet him where he is—on his own level—and voluntarily embrace all the discriminations and injustices which are his present unhappy lot. If we are to be consistent, there is no other way. We must take the Gospel literally. And that is hard.

I will conclude with a few words about property. A few years ago my job was the most important thing in my life. Today the Church is my first interest and a job is merely a means of keeping body and soul together. Advancements and increases in salary do not come rapidly to the average layman who carries the problems of the Church into the office and factory with him.

It is the ambition of many young laymen to get married. I have been told that it is advisable to have a thousand dollars in the bank. At once the desire to accumulate material possessions comes into conflict with the dictates of Christian charity.

How can the young layman concentrate upon the purchase of an engagement ring, for example, when he knows that \$30 a month will support a priest in the mission field? How can he take his sweetheart to the theater when thousands of our people are in dire distress? How can he enjoy a waltz in a fashionable hotel when he knows that, in the same city, hundreds are shivering with the cold?

The charge has been made that we are members of the Church Dormant. That has not been my personal experience. I am a very lazy fellow and should have been perfectly content to take an easy back-road into Purgatory. If the laity are inactive, it is not the fault of the Church.

The Charity of Father Baker

ALFRED BARRETT, S.J.

THE Holy Family was poor but not destitute. It is noteworthy that the man who has done more than perhaps any single individual in America to build a communal Nazareth for the destitute of every description should have celebrated on March 19, the feast of the Holy Family's Provider, his sixtieth anniversary as a priest.

He is, of course, the Rt. Rev. Msgr. Nelson H. Baker, V.G., P.A., LL.D., of Lackawanna, N. Y. Several months ago, Father Baker—as he is known, literally to millions—had a birthday. Father Baker said it was his ninety-fourth; but the Buffalo Chancellor, Msgr. Britt, dug up the baptismal record that lit an added candle on Father Baker's birthday cake. The first pupil of the Jesuits to enroll at Canisius College in Buffalo, Father Baker made his priestly studies at Niagara with the Vincentians, and there absorbed the spirit which has signalized him as an American Vincent de Paul. Ordained in 1876, he was sent at once to the rescue of the bankrupt St. John's Protectory at Limestone Hill. He is still there, sixty years later—a bright little shrunken figure in his

monsignorial red—eager to show the visitor through the fifteen magnificent buildings of Our Lady of Victory Charities, a plant worth \$25,000,000—and built on faith.

The writer was privileged, two years ago, to have Father Baker as his guide on one such inspection trip. "How did you manage it all, Father? Where did you get the money?" were inevitable questions. Father Baker smiled and pointed to a statue of Our Lady of Victory. "I had very little to do with it," he said. "She did it all! The Blessed Mother is my manager, my banker. I am the administrator and I never worry."

Until recently Father Baker has not even been budgeted as a beneficiary of the extremely successful Buffalo Catholic Charities campaigns. The rumor of his care for the orphans, the delinquents, the unmarried mothers and their babies, from forty States and from Canada, regardless of race, nationality or creed, has spread in ever-widening circles. To Father Baker's support have come the free-will offerings of the grateful poor, donations from the 200,000 readers of the *Victorian*—edited and printed by his boys—the contributions of those receiving favors during his national novenas to Our Lady of Victory, the proceeds of work by ladies' auxiliaries, legacies, and all the unregimented generosity which responds to a charity necessarily costly, but never cold.

We did not get very far in our tour. "Come in and see my Negro converts," said Father Baker. "Two hundred have been baptized already and Bishop Turner will confirm them next week." I left Father Baker there, teaching catechism to colored adults. Since then he has founded a flourishing Negro parish in Lackawanna. During the depression he has fed 700 transients daily and rented houses to board many of them. These two projects were new demands on a charity which had already raised up a "Holy City," with its Home for Boys (Protectory is a word tabooed at Victory), its Orphan Boys' Home, its Trade Schools, Infant Home, Basilica, General and Maternity Hospital, Hospital for Contagious Diseases, Home for Nurses, Gymnasium, Academy, Parish School, Farm Buildings, and Working Boys' Home, this last in Buffalo.

Starting with Civil War orphans, Father Baker soon met the menace of industrialism, when the Lackawanna Steel Company began operations with 15,000 men. Besides Americans, white, black, and red—the original natives of the Seneca tribe—Lackawanna's polyglot population represents over forty different languages, nationalities and countries, including Arabia, Persia, Somaliland, Turkey, and Senegal. Living and working in this melting pot, Father Baker is a pioneer in interracial relations. In the cribs of his Infant Home Negro babies crow as joyously as the white; in the washrooms, where Father Baker's boys strip to the waist and go through a scrubbing drill daily at stated intervals, one sees amidst the steam and billowing suds the gleam of ebony skin. Father Baker has answered Communism's revolution of hate by the Pauline inclusiveness of his love.

An instance will show how his charities grew by accretion through his helplessness to resist each manifest need.

In 1906 some dredgers were cleaning an old canal. During the excavations they dug up many bodies and skeletons of small infants. Father Baker mentions in one of his reports of hearing about another case in which 200 bodies were found in a single drainage system. Appalled by these gruesome discoveries, Father Baker added an Infant Home to his other burdens, with the result that thousands of babies have been saved from unnatural destruction. Several thousand have been baptized, and from his *crèche* Father Baker has sent hundreds into respectable homes by adoption. Like Vincent de Paul enlisting Madame Le Gras, he persuaded a Buffalo lady to become first matron of the Infant Home. Later, the Sisters of St. Joseph, who from the beginning till the present day have been Father Baker's tireless and devoted collaborators, assumed charge of the infants.

Having provided for the infants, he next thought of the mothers. In 1915 a maternity hospital was built. Father Baker did not believe that the construction of a general hospital entered into his life's vocation; but in 1924 he was compelled reluctantly to widen the institution's scope, so that the nurses in training might satisfy the requirements of new State legislation. Thus Father Baker can say of his General and Maternity Hospital what St. Francis de Sales said in reference to his establishment of the Visitation Order: "They call me the founder. Could anything be more unreasonable? I have done what I did not wish to do, and have failed in what I wanted to do."

Besides the Sisters of St. Joseph, Father Baker's coadjutors are the Brothers of the Holy Infancy and Youth of Jesus. This diocesan congregation has been too busy even to record its origin, but it is thought to have been founded by the saintly Bishop Timon at Buffalo in 1855. For over a generation, Brothers John Harris, Thomas Curran, and Francis Holmes were the sole members of the community. Needing men to handle delinquents who were too much for the nuns, Father Baker revived the decadent community, which, since its official approbation in 1920, has attracted many fine vocations.

Like our Lady of Victory in Paris, which attracts more pilgrims yearly than Lourdes and Lisieux together, the baroque basilica which Father Baker erected as a shrine to Our Lady of Victory divides honors with Niagara Falls as a magnet for tourists and pilgrims. Its illuminated twin towers, rising to a height of 165 feet, are beacons for the mariners on Lake Erie. On its completion in 1925 it was immediately consecrated, as free of all debt. The marble alone used in construction cost \$480,000, which was admitted free of duty on petition to Congress by civic leaders. Miracles are said to have been wrought at the shrine.

But miracles are nothing new to Father Baker. He likes to tell of his "miracle" gas well. Fuel bills were high. In 1891 Father Baker decided, after prayer, to dispense with them by drilling a gas well. Nobody had ever struck gas there before, and neither did he, as the drills ate up \$2,000 allowed him by the mildly derisive Bishop. Father Baker buried a medal of Our Lady and

ordered more prayers and a procession, when the thousand-foot level had been reached with still no whiff of gas. On the Feast of the Assumption a public novena was begun for the purpose of "striking gas." On the eighth day, a messenger rushed into the sanctuary during Benediction, leaned over to the celebrant and whispered: "Father, they have struck gas! They want you over immediately." A solid shaft of fire thirty feet high was roaring up from the well. The gusher was called the greatest in America; \$60,000 was the price offered for the well and 200 acres around it. But Father Baker wanted the gas, and, although no other well of the many sunk ever reached the gusher vein, Our Lady of Victory has been using its gas well for the past forty-five years.

Father Baker's annual reports, as printed in the diocesan paper, are detailed and fascinating. A typical report includes these items: groceries, \$48,349; meat, \$25,454; dry goods and shoes, \$28,240; total living expenses, \$255,021. But on the credit side, from the 110 Holsteins on the stock farm came 35,228 gallons of milk, valued at \$12,429; from the hen house eggs worth \$1,113; and from the work of the boys as farmers produce totaling \$24,190 in value. There were 1,365 children there.

He is a father in his loving care for the boys, and follows their success in after-life with a father's pride. One of "Father Baker's boys" came back, a prominent doctor, as head of the hospital. Another, the first of a number of priests, was the Redemptorist missionary, Father Thomas A. Galvin, who has written Father Baker's life.

If there is little anti-clericalism in the Buffalo diocese, it is because Father Baker, its Vicar General, is too handy a refutation. He is the "Padre of the Poor" to all classes. Grover Cleveland once served on his board of managers. Each year 150 members of the Automobile Club drive the boys to their picnic in Delaware Park, where the refreshments are served gratis to the celebrants by local merchants.

The papers justly regard Father Baker as good copy. That he preached a sermon last Christmas was front-page news. They printed a picture of his recent birthday party. Before Father Baker was a cake with ninety-five candles. In his arms were two of his babies. On his face was a smile, the smile of the Curé d'Ars. Pope Pius's Encyclical on the Priesthood will tell better than the newspapers the real meaning of the smile of Father Baker.

Communism and the WPA

WILFRID PARSONS, S.J.

IF there is one thing more than another which Communists hate and fear, it is any movement that seeks to alleviate the lot of the worker. Whether it be the A. F. of L., the Socialists, the New Deal, or Catholic Action, all are grouped together as bourgeois and Fascist, whose one purpose is to heal the ills of capitalism, and by that to put off the day of the revolution. By the same token, no Communist who sincerely undertook to cure any of the manifest evils which infect our industrial system could remain for a day in the ranks of the party.

There is no secret about this. It can be found by inspecting any of the resolutions of the Communist International, or the speeches of Lenin or of Stalin—unless he happens to be talking to an innocent like Roy W. Howard, of the United Press.

Yet everywhere the Communists set themselves up as the champion of the worker. They have started strikes, they constantly stage demonstrations protesting against this injustice or that, they pose before employees as a whole as the sole spokesmen who have any chance of getting for them what they want. Yet they know in their hearts that if they ever did succeed in getting it they would be knifing their own movement in the back. It is pretty obvious, then, that their real purpose is to break up order, not to create it; sabotage, not reform.

A good example of their workings and technique can be observed in the WPA in New York. The papers are filled every day with accounts of riots, demonstrations, and protests of one kind or another, presumably manned by those who are receiving aid from the Federal Government by means of projects putting them to work. The

day I write this, the papers tell the story of a police wagon coming up in an elevator all the way to the tenth floor of the building where WPA is housed to carry off ten demonstrators who were disturbing the peace. It was found that the ringleaders were not WPA workers; in fact, Victor F. Ridder, WPA Administrator, informs me that seven of the ten arrested were not on WPA rolls at all. The same rule holds, he adds, of all other demonstrations that have been held. Professional Communist agitators are the organizers.

Every conceivable device is utilized to make the WPA workers dissatisfied with their lot. The threat of laying off workers when the money runs out, the firing of a worker for incompetence or fraud, the change of a supervisor from one project to another, anything is the occasion for a flood of leaflets, of oratory, and invitations to a meeting. There have been more meetings in New York since Communism really became active than there were for a hundred years before. Not many Communists are bonafide WPA workers—they won't work, but whatever else they do, they can talk.

And they talk to a purpose. The class struggle, the breakdown of the orderly processes of present society, these are their professed aims. They set Negro against white—and they never allow the Negro to forget that he is a Negro—employee against employer, citizen against government. They have a profound belief in the printed word. They have bulletins for everybody; for the Communist units in Macy's and Gimbels; in the New York Post Office; in the Municipal buildings of New York and Brooklyn; in Brooklyn College, a city institution;

in the WPA; in the ERB. Leaflets pour out on the slightest provocation, crudely written and crudely mimeographed, but always a call to the class struggle and to the breakdown of order. The ERB—Emergency Relief Bureau—is honeycombed with them; they have a cell in every unit of this agency which now deals exclusively in home relief.

One of the WPA sections is worth studying a little more closely, for its affairs have been pretty thoroughly aired in the press. I mean the Federal Theater Administration, which seems to be independent of New York control, and to take its orders directly from Washington.

The Federal Theater contains more hilarious comedy than anything it can ever hope to put on the stage. Free speech, art, the Moscow Theater, riots, meetings—hundreds of them, bewildered professional actors tossed on an uncomprehended sea of revolution, projects started, rehearsed, and abandoned, empty theaters running up huge bills, all came tumbling out of it—Hollywood at its wildest never saw anything like it.

One of the projects was to be the "Living Newspaper." This was to be a sort of March of Time on the stage, a pageant depicting the outstanding news of the day. Elmer Rice (formerly Reisenstein), playwright and producer, whose Left-wing sympathies have been known these many days, was the New York regional director of the F. T. A. Loud rumblings about the project came out of his office from time to time, but very little concrete action.

Finally, it was announced that the first Living Newspaper was about to be produced. It was to be on Ethiopia. Mussolini was to be one of the characters. It slumbered, while roles were picked, rejected; scripts written, rejected. But all the time, from December on, the Biltmore Theater was running up a bill from the owners of \$750 a week, with a whole corps of ushers, carpenters, *et al.*, standing around waiting for something to happen. As for the actors, they spent most of their time tranquilly upstairs, seeing which one would be the final possessor of the \$26.50 a week each member of the company is paid. From time to time, they would hear riots rolling around below and one of them would step out of the game to report back the unending refrain: "Just the Reds again."

Enter the City Projects Council. This is an organization which by common consent is Communist, which does not deny that it is Communist when asked, but abuses anybody who calls it Communist. Morris Watson, an Associated Press man—who was discharged, he alleges, because he organized the Newspaper Guild, and, the A. P. alleges, because he was neglecting his work—called all the actors and others in the project to meet the leaders of City Projects and to organize a group of the Council. Now there are two kinds of persons employed on the project: professionals, and others. The others are a strange horde who were probably never seen on a stage, speak imperfect English, and have as a sole passion the coming of the revolution. What they are doing there has never been satisfactorily explained. Then Equity stepped in. Equity, of course, is the actors' union. Equity forbade the actors to join City Projects under penalty

of losing their cards. This left the meeting to the others, which was all right with the actors, who went contentedly back to the distribution of income through the medium of dice and cards.

Meanwhile, Washington became curious to know when the Newspaper was going to appear. A man named Jacob Baker came to find out. When he read the script of "Ethiopia" he was horrified. Mussolini was awful. He warned them they had better leave him out, or the Democratic party would lose a lot of votes among the Italians, who are quite numerous hereabouts, and that would be too bad, and incidentally the end of the Federal Theater.

Now Elmer Rice wrote a good play once, but he is apparently no executive. "Ethiopia" was in no shape to go on. Here was an "out." Mr. Rice raised a loud yell of free speech, and resigned. His place was taken by Prof. Philip Barber, of Columbia University, who rates among the professionals in the project by the opprobrious names of "amateur" and "schoolteacher."

Meanwhile Mr. Rice had written another Newspaper on Russia. Its nature may be imagined. It was painlessly killed. Another sketch was "Southern Situation." This was to deal with the Scottsboro Boys, the sharecroppers, and other painful points of the class struggle in the South. This, too, was killed by Washington, it appears. Too many Southern Democratic votes in danger. That was lucky for the project.

At last came "Triple-A Plowed Under." This finally appeared. It is a series of scenes depicting agrarian troubles in the subtle way of all similar propaganda: the poor victims of the rich and the law. The ostensible hero, though, is the AAA. The villain is the Supreme Court, and the Communist, Earl Browder, is depicted in a vicious attack on it as a climax. He was put in at the last minute, and to make way for him Andrew Jackson and Abraham Lincoln were taken out. On the opening night the Browder speech was received with thunderous applause by three-fourths of those present.

This, however, had been too much for the stage manager, Willis Browne, a professional who learned his theater and his patriotism at old St. Francis Xavier's College in Sixteenth Street. At one of the interminable meetings of the WPA workers he raised his voice in protest. So the opening night he was met at the door of the theater by an order from Mr. Watson that he was "suspended." The charge? Sabotage. He had exercised his right of free speech. Page Elmer Rice. It was he who first raised that question, though just what induced him in the first place to imagine that there can be any free speech in a state-subsidized theater, Communist, Democratic, or Republican, is not quite clear. In any case, the very people who most loudly demanded it for him were the most insistent in denying it to Mr. Browne.

Several other projects of the F. T. A. in New York are pretty fishy also. For eight weeks one group, drawing salaries all the time, rehearsed a play by the Russian Andreyev. This was also killed—I do not know how or by whom, but it was somebody with some sense. Another play is hanging fire at this moment, "Class of

'29," which I am told by one who has seen the script is the same old class-struggle stuff, with emphasis on the rottenness of the present system. It will probably not appear. A play by the English Communist W. H. Auden was actually announced, but that, too, was dropped.

One play that was produced by F. T. A. raises another kind of criticism. It is an attack on the public-school system and is called "Chalk Dust." It has several frankly dirty passages in it, and throughout is a subtle incitement to class dissatisfaction. The Advisory Committee for this project has some interesting names: most of the Columbia University Left-wing group, headed by John Dewey and George S. Counts, along with Roger Baldwin and Harry Elmer Barnes—and "Father Francis X. Talbot." Father Talbot assures me with indignation that this use of his name was entirely unauthorized, and that it was obviously done with some ulterior motive. What that motive was is pretty clear, in view of the other names listed and the character of the play. But things have gone pretty far when a Federal agency has to resort to such a thing as this to acquire respectability.

Two plays alone to my knowledge are without the

class-struggle taint: "Everyman," and "Murder in the Cathedral," by T. S. Eliot, this latter being the story of the martyrdom of St. Thomas à Becket, and beautifully produced and played with a deep sensitivity to the play's values and inner meanings. Thus this relief project need not necessarily be Communist. But it is in grave danger of going Communist, if it has not already done so. The responsibility for this situation lies squarely at the door of the Federal Administrator, Mrs. Hallie Flanagan, of Vassar College, who seems to have brought back from her visit to Russia something more than a passion for "stylized" acting and the Moscow Theater.

Yet Mrs. Flanagan and Professor Barber are desperately in earnest in striving to make the Federal Theater a permanent branch of the Government. It hasn't a chance. As an emergency means to keep the wolf from the door of starving actors it is beyond praise. That it was immediately seized upon by persons of Communist sympathies to promote their views is not surprising. But if it were not they who did it, it would be Republicans or Democrats, Liberty Leaguers or New Dealers. And who wants that?

The Townsend Economic Fantasy

FLOYD ANDERSON

OPIUM for the old folks, a mirage in the desert of the depression, the pleasant hallucination of a pensioned paradise—these are the effects of the Townsend plan, Old Age Revolving Pensions, Ltd., which has been sweeping the country. Twenty-five to thirty millions of people have signed petitions begging, imploring, commanding their Congressmen, their Senators, to follow the dictates of their constituents and vote the Townsend plan into governmental operation.

And why shouldn't these millions demand the Townsend plan? Grandpa will get \$200 a month, and so will Grandma. That makes \$400 for the old folks—and you know they couldn't spend that much money within the short space of thirty days. And so grandson and granddaughter, as well as son and daughter, will share in the proceeds of this beneficial affluence. Of course the McGroarty bill says they can't give the money away—but Grandpa and Grandma will find a way.

But who is going to pay the \$200 a month to Grandpa and the \$200 a month to Grandma? The Government, comes the chorused reply. And where will the Government get the money? Through a two-per-cent transaction tax, comes the unanimous answer. And what will the two-per-cent transaction tax do to the rest of the country? Well, that does not penetrate the Townsend pipe dream.

But the Townsend dream goes even further than providing \$200 for the old folks over sixty. That's just the beginning.

Listen to this speech made by Dr. Townsend last November in New Hampshire: "People say I've got my sights too high. If \$200 is not enough we'll raise it to \$300 a month—if you want to live well. No one getting

\$200 a month will be unwilling to spend \$300. We may do it in January, 1937. I predict in twenty years' time no one above the age of forty-five will be needed in industry; \$200 a month will be the minimum wage in a short time."

Just what is this Townsend plan? What does it contain? How much does it plan to pay, and to whom, and when, and from what?

The McGroarty bill is probably the best answer to that. It was introduced in Congress last year by Representative McGroarty of California, and went down to ignominious defeat. It is perhaps worth noting that no record roll call was made. That is a favorite device of Congress. And it is especially favored in a matter like the Townsend bill, which, like most movements of the sort, wields a tremendous political power in some parts of the country. Since a Congressman is not put on the record as voting against the bill, he is not put on the spot in his home territory when he comes up for re-election. And that is a matter which concerns a Congressman considerably.

The McGroarty bill was introduced on April 1, 1935 (significant date!). It would set up in the Treasury a special fund known as the "United States Citizens' Retirement Annuity Fund," to be derived from taxes which I shall describe later. From this fund would be paid \$200 monthly to certain citizens of the United States who shall fulfil certain qualifications. They must file an application, cannot engage in any gainful pursuit, must spend all of the annuity during the month received or five days after, and within the United States or its territorial possessions. But they cannot spend more than ten per cent of it for

gifts, contributions to any person or any public or private institutions, associations, or organizations.

Now you may be over sixty, and not engaged in any gainful pursuit, but if you receive an income more than \$2,400 a year, you would not be eligible. If you receive an income less than that, not arising from personal services, you would receive the difference between that amount and \$2,400 per year. This part of the bill gets rather complicated. It states that the "pro-rata monthly amount of any such annual income not arising under this Act shall be pro-rated over the year and shall be deducted monthly from the monthly annuity payment to which such person under this Act would otherwise be entitled," and you get the balance. But you must spend all of your income in that case, whether received under the Townsend plan or from stocks, bonds, real estate, or whatever private means you may have. You see, the Townsends would change thrift to spendthrift.

There is one good thing about the Townsend plan. It would provide the greatest boom in the annals of accountancy. The boost provided by income-tax returns would be as nothing. New accounting schools would spring up all over the country. Old ones would expand until their walls were bursting with students, and the industrial barons of the next era would rise from the ranks of accountants, just as the present ones are supposed to have risen from the rows of stenographers and secretaries.

The right to receive this annuity could be suspended or forfeited for several reasons, such as engaging in any gainful pursuit, violating any other provisions of the Act, wilful refusal to pay any just obligation, or for "unreasonable and unnecessary maintenance of any able-bodied person in idleness and/or for unreasonable and unnecessary employment of a person or persons or the payment to any person of any salary or wages or any other form of compensation in disproportion to the service rendered."

You can see what that would lead to. There would be set up a bureaucracy of spies, informers, and tattletales that would employ all the individuals in the country under sixty. But perhaps that is what the Townsends have in mind. Pension part of the population, and hire the rest to work for the Government.

The financing of the Townsend plan presents a pretty problem. There are three or four subsidiary taxes, but the principal one is a transaction tax of two per cent upon the "fair gross dollar value" of each transaction within the United States of America and its territories.

What is a transaction? The proposed bill takes twenty-five printed lines to explain, outline, and enumerate the various dealings that would come under that heading. I'll try to compress it. A transaction, in the sense of the Townsend transaction tax, means any exchange whatsoever, whether of or for money, property, or services. There are some exceptions. Any single isolated transfer of property of less than \$100 not occurring in the usual course of an established commercial business; any loan, deposit, withdrawal from deposit, hypothecation, or pledge of property or money.

That two-per-cent transaction tax is, in the main, where the money is coming from. That tax, remember, will be on all transactions. It is well known that taxes are passed on to the ultimate consumer. Eventually they all come home to him.

Take the case of some steel girders destined for a New York skyscraper. How will the Townsend taxes mount up on that?

The iron ore is mined on the Mesabi Range in Minnesota. Huge steam shovels scoop it up out of the ground and dump it into ore cars. Switchmen shuttle the cars around and finally take them into the yard at Kelly Lake. There more switchmen make them up into long trains of 150 cars. New train crews bring the cars to the huge yards in Allouez, at Superior, Wis., where they are pushed onto the docks by more switchmen. The ore is dropped into huge pockets, and from there finally dumped into the lake steamers. And so on down the lakes to the steel mills, fashioned into steel, and then into girders, and finally shipped to New York. This is a summary that may be incomplete.

The two-per-cent transaction tax is to be effective in each of these steps on all the payments of wages, rentals, royalties, fuel, rail and lake transportation—each item compounding on the others. That will make a nice bill for the building company in New York, and finally for the tenant, when he comes to pay his rent.

And the same thing will be true of clothing, food, automobiles—everything that anyone buys. Nowadays people look back with fond regret to the prices of merchandise before the War. If the Townsend plan should ever go into effect, they will have a new point to which they can look back.

How much money will be required to put the plan into effect? Estimates vary as to the number that would qualify for the annuity, pension, or whatever you choose to call it. There are about 10,500,000 persons in the United States over sixty years in age. If all of them qualify, that would mean about \$25,000,000,000. But all of them would not be eligible. If 8,000,000 persons apply for it, the cost would be about twenty billions per year. Representative Engel, of Michigan, figures that the Townsend old-age revolving-pension plan would cost about twenty-four billions. And, further, he calculates that would mean about \$195 per man, woman, and child in the United States to pay that sum.

Roughly, therefore, the Townsend plan would cost about twenty to twenty-five billions of dollars each year. Perhaps a more effective way to describe this cost is to say that it would be from forty to fifty per cent of the present national income. And it would be paid to from ten to thirteen per cent of the population of the entire country.

An advocate of the Townsend plan compares it to a blood transfusion, pumping some twenty billions of dollars annually through the arteries of the body politic. But whoever heard of making a blood transfusion from a man's right arm to his left arm? But that is the Townsend economic fantasy.

Sociology

Cooperative Movement in Nova Scotia

EILEEN DUGLISS

SOCIAL justice, charity, education, Catholic Action, on some lips, from some typewriters, may seem to be the hollow reverberations of a noble but rather monotonous and very empty drum. But the Fathers of St. Francis Xavier University in Antigonish, Nova Scotia, have proved that these ideals can be realized, and applied with happy results.

By preaching the cooperative movement these courageous priests have given practical application to the law of fraternal charity. They brought ignorant adults to school in their University Extension, and taught them how, by forming cooperatives, they could transform their indigent existence into a real economic democracy. Five years ago the Francis Xavier priests began to fight the physical and mental poverty which had for so long preyed on the people of that northern seacoast. Today they have laid the foundations for a new civilization.

Nova Scotia was troubled by the very reverse of the overproduction and unemployment which has characterized the depression in the rest of the world. Here is a country exceedingly rich in resources, fisheries, and new industries, but only sparsely settled by about 500,000 sturdy Scotch, Irish, English, and French inhabitants. Along its 5,500 miles of eastern Canadian coastline are grouped 40,000 fishermen, 12,000 coal miners, 4,000 steel workers, the remainder being farmers or lumbermen. All have been enduring a combination of modern and medieval hardships which seems incredible, even today.

Pressed forward and down by an industrial revolution, late to arrive but effectively launched by unscrupulous promoters, the factory, mill, mine, and other workers have known the misery of squalid homes, violent strikes, and general wretchedness. On the other hand, the farmers and lumbermen have been constantly dragged backward by their antiquated methods. Royal Commissions of Economic Enquiry in Nova Scotia reiterated annually the report of "continued declines in agriculture and no definite expansion in the production fields." Fishing alone showed improvement; at that trade a man might earn, by hard and perilous labor, \$250 a year. Although catches were good, fishermen were exploited by the middlemen who took care of their merchandising, and who often even owned the very tools of the trade.

Many of the ablest workers, attracted by industrial opportunities in western Canada and the United States at the beginning of the century, emigrated with their families, leaving the less venturesome to struggle with soil and sea. The European immigrants who began to replace them were not of the same stock. They brought disturbing notions and uneven temperaments. In addition, radicalism and secularism went up as the condition of the people sank down.

High on a hill in Antigonish stood the pleasant brown

buildings of St. Francis Xavier University, dedicated to learning for Catholic young men and women. A quarter of a century ago, the priests there decided that in the towns and through the valleys around them there was a need for a specific learning which they should fulfil. A group of faculty members, experts in the science of agriculture, began to travel over the seven eastern counties of Nova Scotia which form the diocese of Antigonish, teaching modern farm methods. This section, about the size of the State of Massachusetts, has a population of 197,115, according to the 1931 census. Of these people, 97,887 are Catholics, and nearly every one welcomed the Fathers of the University who brought them a message not only of enlightenment but of action. Weather and travel difficulties and sometimes profound ignorance confronted the modern missionaries, but, led by the Rev. James J. Tompkins, they managed to organize cooperative creameries, wool growers' associations, cooperative stores, and some study groups. The Rt. Rev. Hugh MacPherson, president of the University, supervised a People's School, which for two years in two different parts of the diocese gave courses of six weeks' length on a practical study plan similar to that of the Danish Folk Schools.

These activities so impressed the Bishop of the diocese and the authorities of St. Francis Xavier that, in 1929, they sent the Rev. M. M. Coady and Professor A. B. MacDonald to study adult education in the United States and Canada. Nothing that they observed in either country could match the Extension Department which was established in Antigonish the next year.

"The first essential in promoting the welfare of the common people is to have a program that will point to a society that is built on social justice," declared Father Coady on his return. "There are two possible ways of bringing men to a realization of the kind of society that we would call socially just. The first is through dictatorship. The second, democracy, is based, not on external force, which is so characteristic of all the dictatorships we know, but is rather founded on the force of ideas operating in the minds of a free and enlightened people. This has been the fundamental idea which has brought the peoples of the western world thus far, and the effectiveness of such philosophy is now on trial.

"We feel that democracy will stand or fall on the realization of this ideal. Can the common people of North America be sufficiently educated and motivated to do voluntarily what dictatorships right or left are trying to do? That is the great question confronting all of us. Scientific investigation has demonstrated with sufficient certitude that adults can learn. In our Antigonish program we begin by organizing the people to explore their economic possibilities. A simple people are not likely to study just for study's sake. They must see their mental

activities issue in some concrete results. Their thinking must pay, in other words, if they are to be long interested. As practical educators, we must therefore proceed on the fundamental principle that adult study must issue in economic ventures of various kinds to be interesting and permanent."

The real work was begun. At mass meetings of adults in various localities, the St. Francis Xavier pioneers outlined the width and depth of the difficulties of the people. They presented graphic facts and figures to show the people how they had been victimized by politicians and promoters. They told, in the same firm, realistic manner, how the people of such countries as Great Britain, Scandinavia, and Switzerland had lifted themselves out of similar conditions by voluntary cooperation. Study clubs were immediately formed, each having from five to fifteen members, who elected leaders and pledged themselves to specific courses.

Soon a bi-monthly Extension Department Bulletin appeared, which declares itself "not a newspaper to be read cursorily, but a symposium of study material to be thoroughly assimilated." A traveling library of twenty-five books per box, and an open-shelf library supplemented the teaching program. Group discussions, public speaking, debating, were and are encouraged in the permanent study groups.

In 1932 a field worker was sent from the Extension to open a branch in Glace Bay for the mining and mill men in Cape Breton. In 1933 groups were instituted for women, under the direction of the Sisters of St. Martha. Health, diet, and marketing were the things of most concern to the women, but rural handicrafts such as spinning, knitting and weaving have been revived. In the last scholastic year the study clubs totalled 952, of which 350 were for women, and the total enrolment of which numbered 10,000. Besides, almost 200 special leaders have been trained, in a six weeks' course, in business studies and cooperative organizing.

The people lost no time in applying their knowledge. They formed buying clubs, which have expanded into the twenty-five consumer-owned cooperative stores now in eastern Nova Scotia alone. These Consumers' Cooperation Societies eliminate the retailer and his private profit, since the customers themselves own the store they patronize, and the profit is returned to them in rebates proportionate to their purchases. The combined rural groups pooled orders during the last three seasons, and upon about 15,000 tons of fertilizer have *saved* \$75,000. They are able to charter a ship now, to bring them flour and feed from Lake Superior, with a saving on each ship-load of about \$8,000.

Knowing that "those who control the money and credit in the nation control most other things too," as Father Coady expressed it, the Nova Scotians welcomed the credit-union idea. Within two years after their Government, upon the recommendation of St. Francis Xavier University, passed a credit-union law, twenty-seven of these cooperative banking societies were formed. Their number is now forty-five, and they control \$150,000.

When the clubs realized the success and saving derived from their cooperative buying, they were eager to begin selling the goods they produced. Through cooperation, they were able to send their goods direct to the city markets, where prices were twice those offered by independent buyers. They then proceeded to the ownership of the processing and manufacturing plants. In twenty communities the primary producers now own cooperative lobster factories, in five there are fish plants where they can and process their own catches, and two communities own sawmills from which they gain a livelihood by cooperative ownership, rather than a wage pittance.

"We are putting instruments into the hands of the people with which they can lift themselves to new planes," said Father Coady in reviewing the Antigonish accomplishments before the Carnegie Centennial in New York City recently. "This is the only democratic way to social change. Economic group action is the only way out for our people. It is not a question of cooperation *or* something else; cooperative action has become the *only* way."

These sturdy Gaels were not naturally neighborly, as their homes were either widely scattered over the countryside or wretchedly crowded in the industrial towns. And how could they, struggling for even a hand-to-mouth maintenance, be wholeheartedly altruistic? But when the followers of St. Francis, patron of the missions, told them that by sharing with each other they would all gain more individually, they listened with wonder and hope. With charity came justice, with cooperation, economic salvation. Their improvement has been gradual, and the work is not finished yet, but they have accomplished more in five years than seems possible. They have definitely established the firm, non-political foundations for a self-organized society of economic independence.

Their story is a challenge. In the United States there are many suffering people, and there are many colleges like St. Francis Xavier University. Yet none of these teaches the four phases of cooperation—purchasing, financing, producing, and marketing—and many have not even heard of the cooperative movement. No adult-education program here can point to such results as those achieved in the Antigonish Extension Department. Certainly no college here has begun to practise such Catholic Action as this. When shall we start?

COINAGE

Give me the treasures stored in little things,
The first glad wonder in a song sparrow's trill
Down winds of March when pale shad-bushes spill
Their beauty in bleak woods; the joy that springs
From sight of young green scrolls a woodbine flings
To pattern rocks, or wind-blown flowers that fill
With rose profusion my bare window-sill
Aglow with frail pink bells petunia swings.
Clear childish laughter holds the magic spell
For happiness and one kind mirthful look
From friendly eyes will buy off grief as well
As all the proverbs ever set in book,
The smallest things are strong boxes that hold
Joy's coinage as the miser's chest his gold.

AMY BROOKS MAGINNIS.

Education

Job's Half Finished, Sir!

N. S. BENTON

THE method of promotion in vogue in most of our public schools is faulty, and not in accordance with the true mission of education. Without dodging, and without preamble, I have stated my premise. It now remains for me to justify my statement. I shall do so by an attempt to point out the unfortunate effects of our prevalent plan of grading pupils.

Here are the actual facts. Children are promoted from class to class, presented with certificates, or in some other tangible manner given to understand that they have been successful in completing the work of their particular grades, when in truth they have merely accomplished half the work prescribed for them. Boys and girls pass from grade VIII to grade IX or, worse still, from grade X to senior high school as long as they have an average mark of 50. In other words they receive pay in full (a certificate of advancement) when their jobs, as it were, are only half finished.

Herbert's case is illustrative of the system. Herbert has completed the work of Grade X and, the proud possessor of a certificate, he is receiving the sincere congratulations of female relatives and the promised bicycle from Dad. Meanwhile we, being no blood relations of Herbert, take a surreptitious peep at the favored lad's marks; the marks which permit him to enter the higher grade. The marks say to Herbert: "You have completed the work of Grade X." Lying little figures! We look and what to our wondering gaze doth appear but the following:

French	50	Social Studies	50
Mathematics	40	English	60
Latin	40	Science	60

Poor young Herbie! The little wanton boy is venturing into senior high school with the following ingredients.

One-half of his French
Two-fifths of his Latin
Three-fifths of his English
Two-fifths of his Mathematics
One-half of his Social Studies
Three-fifths of his Science

Grade X may be "pie" for some boys but not for Herbert—not with those ingredients.

There are hundreds of Herberts trudging through the days of school life with an inadequate store of knowledge and grappling with an impossible task when finally they reach the portals of senior high school. Psychologically considered, the situation is somewhat pathetic. The child finds himself far beyond his mental depth, either in every subject or worse still in certain subjects only. He yields to discouragement at an age when embarrassment is at a high level, and a sense of values at the ebb. The obvious happens. He may not go on; he will not stay back for pride rules his days.

Why then are certificates of promotion not partial or graded? The partial certificate could specify that the pupil had completed the work of his grade in mathematics,

social studies and science; he had fallen behind in the remaining subjects. He then could carry on the work of the higher grade in those subjects in which he had passed and remain behind for the others. Or, if he had proved himself utterly incapable of further progress, he might drop the subjects he is unable to pursue. If, on completing the high-school course in certain subjects, the pupil decides to leave school, he could be given a certificate stating exactly the work completed.

Thus could a true picture be seen. The bright boy would be given just recognition by receiving a complete certificate. He has complied with the requirements of the course, and should be given a receipt in full. Another, obviously one-sided, would be given credit insofar as credit has been merited. In every instance a true account of stewardship would be rendered. Certain classes, destined for the few because of superior mental gifts, would be attended by the few. The teacher's entire interest, diverted to the unendowed overflow under our present system, would be directed towards the smaller number, and progress would be regulated by the capacity of the students, which is the only proper guide.

The partial or graduated certificate possesses a number of advantages, all of which are pertinent to the present discussion. First it gives the bright pupil his due. This, incidentally, is not fully done at present. Mediocrity receives every attention and consideration; provision is made, as is proper, for mental deficiency. Under our existing system, however, the bright pupil must mark time with his less intelligent classmates. What possible objection can there be to permitting such a child to go ahead as fast as his mental powers allow? Next, the partial certificate provides scope for the pupil who has ability in one field, but is deficient in another. This student, under the partial-certificate plan, is encouraged to pursue those subjects which he is able to master and not give up because he is one-sided. Finally, the plan would, I should think, prove an advantage to teachers. Classes would be made up of pupils who are capable of doing the work, and not overcrowded with those whose very presence in the classroom is a deterrent and a source of irritation.

There may be and doubtless are objections to the partial or graded system of promotion. That there are obstacles in the way, I am convinced. Are they insurmountable? The skilled in pedagogics may be able to find a way out.

TREES IN THE WIND

What is more beautiful than these green branches
Mobile against the languor of the sky?
Yielding to this clear wind as to a lover
That none would dare deny.

Hemlock and maple edge familiar meadows,
Drowsily warm and curiously still.
But I have found cool leaves—swift-shaken music—
And trees upon a hill.

High on a hill—ascendant unto heaven—
Fraught with one song forever old and new.
Trees in the wind, alive with singing beauty,
I shall remember you!

CATHERINE PARMENTER.

With Scrip and Staff

FIRST signs of Spring, as discovered by Boy Scouts to date, are wood frogs, garter snakes, cinquefoil, blood worms, ants, potato beetles, cabbage butterflies, crickets, grasshoppers, skunk cabbage, white moths, pussywillow, and red-wing blackbirds. My optimist friend informs me that he has had a wonderful winter, escaping all colds by diligently taking cod-liver oil. That, he says, is the scientific method. Now Spring is here, he can lay off. The Pilgrim, who is a pessimist on colds, has escaped them by not taking cod-liver oil. Dr. Elmer V. McCollum, professor of biochemistry at Johns Hopkins University and discoverer of "Vitamin D," says that tests of large groups of persons whereby half took cod-liver oil during the winter months and half refrained, demonstrated that "while colds in the cod-liver-oil group seemed lighter, the frequency of colds was about the same for each group."

OBJECTION is made to the Pilgrim's "sweeping assertion" in the issue of March 7: "To anyone who reads the Encyclical (*"Quadragesimo Anno"*) with an open mind it should be evident that the type of regulation as to lawless and unethical profit making advocated by the Holy Father is something entirely at variance with the Fascist concept of a regimentation of industry."

I was denying, in the face of certain American "liberals," that the Catholic teaching on the relation of government to industry necessarily implies Fascism, in the sense of the regimentation which they understand by that word. However, my critic goes on to argue at some length from the Fascist regime in Italy:

The Fascist Cooperative State strives to join together the Italian nation into a system of organization based largely on occupational categories which meet ultimately in the National Council and Minister of Corporations. This thorough-going concept and structure of social fusion is founded on the necessary interdependence of all members of the state. . . . When we remember that the economic and social concerns touch at least the daily life and the most intimate human relations of every man, woman, and child, no state intervention is to be deprecated which sincerely labors for the harmonious cooperation of the different members of the body politic for the better welfare of the social organism. . . . The Fascist Cooperative State has drawn the Italian worker and capitalist away from the international character of two opposing classes forever waging war against each other. . . .

The Encyclical *"Quadragesimo Anno"* makes an obvious reference to the Italian corporations. . . . It singles out the benefits I have mentioned above. . . .

The principles incorporated in the Italian constitution are substantially identical with those contained in the Encyclical. There are differences between them but no more than the ideal is superior to the concrete expression of it. True, the Encyclical emphasizes the need for conferring a voluntary character on the vocational groups and fears "that the syndical and cooperative institutions possess an excessively bureaucratic and political character." Excesses, however, should in no wise blind us to the substantial identity of principles.

This "identity of principles," of course, is the point

the "liberals" are asserting and with which I disagree.

IN accordance with my critic, and with the words of the Holy Father himself, I almost readily grant that the Fascist policy of furthering the corporative idea is something altogether admirable. The Fascists picked the right concept, and are to be praised for adhering to it. That the Fascist State acts as coordinator and arbiter in those matters that cannot be handled by private initiative alone, accords with the concept of the corporative institution as I understand it from the Encyclical. Every credit may be given to Fascism for all that it is accomplishing, without, however, postulating Fascism or any other *political* regime as necessary for the evolution of the corporative system in industry. At the French Social Week, last year, the participants were careful to avoid confusing the corporative state with the corporative system or corporative institutions. Father Joaquin Azpiazu, S.J., analyzes this question in *Razón y Fe* for March, 1936:

Should the political regime be monarchical or republican? To this matter corporativism, as such, is indifferent. Should the regime be all-absorbing, dictatorial? Corporativism is not interested. The essential point is that the state should be the coordinator of national interests, for which purpose it is not obliged to be totalitarian, although it should be energetic and regulatory, strong and united.

Although the most striking instances to date of realizations in the corporative line have been achieved under dictatorships, as in Italy and Portugal, flexible and practical corporative plans are being worked out in such thoroughly democratic countries as Holland and Switzerland.

The Holy Father's words were extremely guarded. Beside the criticism of the Fascist system for its interference with the individual and its excess of bureaucracy, they touch on a much deeper difficulty concerning the "new syndical and corporative institution" as set up in Italy, that it "risks serving particular political aims rather than contributing to the initiation of a better social order." The evil of the capitalist system is the subordination of the economic order to the aggrandizement of private individuals. The danger in this case is the subordination of the economic order to the triumph of a particular political regime. Said the head of the Italian Government on November 10, 1934, in his speech at the Capitol:

The purpose of the corporation is to augment without limit the global power of the Nation in view of its extension in the world. We can rightly affirm the international value of our organization, since races and nations are measured only on the international plane.

If by her corporative system Italy increases her power and prestige in the world, her friends can only congratulate her for her good fortune. But it is a fatal mistake to identify political principles with an economic program. They move in different orders. "The corporative organization," says Albert Müller, S.J., "is not assembled from ready-made parts like a machine. It is born, evolves, and develops under the pressure of internal and spontaneous forces which the legislator can doubtless 'direct, supervise, stimulate, restrain,' but for which he will vainly endeavor to substitute his own will." THE PILGRIM.

Literature

Newman's Advice to Writers

FRANCIS TALBOT, S.J.

IT must have been about 1870 or thereabouts that William J. Murphy, a seminary student at Maynooth College, Ireland, and a group of his classmates bethought themselves of a very helpful proposal. Young Murphy and his fellows were ambitious to become good preachers. They wished to prepare themselves during their seminary days so that they could, after ordination, fill any pulpit in Ireland with ease, and any church with eloquence. Their professors, of course, were capable men, but they wanted expert advice from a priest who was internationally famous as a scholar, a stylist, and a preacher. Father John Henry Newman, the Oratorian, thought young Murphy and his associates, was best fitted of all living men to give advice on the subject of what books to read and what style to adopt if one wished to be a famous writer and orator. Accordingly, Murphy was deputed to write to Father Newman who had delivered discourses and lectures in Dublin some years back, when Murphy was a boy in the Essex Quay district of the city.

With much labor, Murphy acquitted himself of his task. In due time, he received a most gracious answer from Father Newman. He and his fellow-students were probably a little disappointed that Father Newman did not send them a long list of good books to read, and were, perhaps, not perfectly well satisfied at the general statements he made about the formation of a good English style. They had expected a set of rules that would have infallibly taught them, easily, all that was necessary to write like angels.

Father Murphy was ordained and passed most of his subsequent life as curate and pastor of the church at Dun Laoghaire. He was "first, second and last and always a churchman," the *Dublin Standard* wrote at the time of his death in 1934, aged eighty-four. He was a "splendid raconteur, a master of wit and repartee." He was the idol of the children. But, though he could deliver a grand sermon, it is not recorded that he was a pulpit orator of the quality of Father Newman.

During all the years, however, he treasured the letter he had received from Father, later Cardinal, Newman. Apparently, he never published it in the papers. About 1925, he allowed James Stanton, of the editorial staff of the *Ottawa Journal* to make a copy of his precious possession. Mr. Stanton published the letter in an inconspicuous Canadian paper shortly afterwards. And now, ten years later, the Newman letter is being rediscovered and has been printed in every diocesan paper of the country. The counsels it contains for aspirants in literature make it a document of rare value.

Through many months, I have been intermittently engaged in the writing of a series of articles intended for the help of struggling and ambitious young and inexperienced writers. It was a little rebuff to read Cardinal Newman's statement that "you must recollect that those

who are expert in any work are often the least able to teach others, and for myself I must simply say that I have followed no course of English reading, and am quite at a loss to know what books to recommend to students such as yourself." If Newman could not teach, could those less "expert"? Newman has taught his thousands, myself included, not through rules and not through counsel but by performance. Were it a choice between all the textbooks and all the English teachers in the world, as against one of Newman's books, I would take Newman. I could learn more about writing English from one of his treatises than from all other teachers.

For the instruction of the Maynooth students, however, he does attempt to analyze his own practice. Limitation and exuberance of thought, unity with complexity of concept, these characterize every work of Newman; few writers have ever combined them as did he. One sizable jewel of thought he selected, and he finished with it not until he had exhausted its every gleam. He explains:

As to the writing or delivery of sermons, to which you refer, the great thing seems to be to have your subject *distinctly* before you—to think over it until you have got it *perfectly* in your mind—to take care that it should be *one* subject, not *several*—to sacrifice every thought, however good and clever, which does not tend to bring out your *one* point, and to aim earnestly and supremely to bring home that *one* point to the minds of your hearers. (*Italics added*).

In "The Idea of a University" and in the "Occasional Lectures and Essays Addressed to the Members of the Catholic University," Newman has composed many superb pages on style and the writer. Before referring to these, it will be well to quote the simpler comments of his letter:

All this leads me to consider that everyone should form his style for himself, and under a few general rules, some of which I have mentioned already.

First, a man should be in earnest—by which I mean that he should write, not for the sake of writing but to bring out his thoughts.

He should never aim at being eloquent.

He should keep his idea in view, and write sentences over and over again till he has expressed his meaning accurately, forcibly, and in few words.

He should aim at being understood by his hearers and readers.

He should use words which are most likely to be understood. Ornament and amplification will come to him in due time—but he should never seek them.

He must creep before he can fly—by which I mean that that humility which is a great Christian virtue has a place in literary composition.

He who is ambitious will never write well, but he who tries to say simply and exactly what he feels or thinks, what religion demands, what Faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.

I wish I could write anything more to your purpose.

References from Newman's writing that parallel the ideas expressed above are so many that it is difficult to select from quotation. Newman held absolutely to the view that "everyone should form his style for himself," that the style of a man is himself. In his discourse on "Literature" ("Idea of a University," Longmans Edition, p. 276) he defined in a superb enumeration and in a magnificently simple climax his concept of style:

While the many use language as they find it, the man of genius uses it indeed, but subjects it withal to his own purposes, and moulds it according to his own peculiarities. The throng and succession of ideas, thoughts, feelings, imaginations, aspirations which pass within him, the abstractions, the juxtapositions, the comparisons, the discriminations, the conceptions, which are so original in him, his views of external things, his judgments upon life, manners, and history, the exercises of his wit, of his humor, of his depth, of his sagacity, all these innumerable and incessant creations, the very pulsation and throbbing of his intellect, does he image forth, to all does he give utterance, in a corresponding language, which is as multiform as this inward mental action itself and analogous to it, the faithful expression of his intense personality, attending on his own inward world of thought as its very shadow; so that we might as well say that one man's shadow is another's as that the style of a really gifted mind can belong to any but himself. It follows him about as a shadow.

The few pages that follow will bear re-reading, for in them Newman continues to explore the question of style and draws keen distinction as to what may be called verbiage extrinsic and intrinsic to the writer. "Thought and speech are inseparable from each other. Matter and expression are parts of one; style is a thinking out in language." His deadly irony is directed against those who "consider fine writing to be an *addition from without* to the matter treated of—a sort of ornament superinduced, or a luxury indulged in, by those who have time and inclination for such vanities. They speak as if *one* man could do the thought, and *another* the style." He attacks those writers on literary composition who consider "such composition a trick and a trade; they put it on a par with the gold plate and the flowers and the music of a banquet, which do not make the viands better, but the entertainment more pleasurable; as if language were the hired servant, the mere mistress of the reason, and not the lawful wife in her own house."

Nevertheless, in his theory, "a lavish richness of style" is not only justifiable but inevitable to a writer with a lavish richness of mind. A "gorgeousness of phraseology," a "copious, majestic, musical flow of language," "lofty sentiments in lofty sentences," these are legitimate to Ciceros and Shakespeares. "That pomp of language," asserts Newman, "that full and tuneful diction, that felicitousness in the choice and exquisiteness in the collocation of words, which to prosaic writers seem artificial, is nothing else but the mere habit and way of a lofty intellect." Then Newman swings into one of his own lofty sentences:

In like manner, the elocution of a great intellect is great. His language expresses not only his great thoughts but his great self. Certainly, he might use fewer words than he uses; but he fertilizes his simplest ideas, and germinates into a multitude of details, and prolongs the march of his sentences, and sweeps round to the full diapason of his harmony, rejoicing in his own vigor and richness of resource. I say, a narrow critic will call it verbiage, when really it is a sort of fulness of heart, parallel to that which makes the merry boy whistle as he walks, or the strong man, like the smith in the novel, flourish his club when there is no one to fight with.

Newman's theory of style is simple and complete: "The artist has his great visions before him, and his only aim is to bring out what he thinks or what he feels in a way adequate to the thing spoken of, and appropriate

to the speaker." Or again: "Such great authors . . . were laboring to say what they had to say, in such a way as would most exactly and suitably express it." To me, those sentences are the key to writing. The writer is primarily the man; the writing he does, what he says and how he expresses it, betrays the manner of himself; his finished work is his measure.

Canon Murphy's letter, brief as it is, has given me hours of gentle pleasure followed by hours of turbulence: the pleasure from re-reading "The Idea of a University," the "Grammar of Assent," and various discourses and lectures; the turbulence because the pleasure time was stolen from the time that should have been devoted to pressing demands. To young aspirants to literary fame, I should say: read Newman, then write.

A Review of Current Books

Struggling Genius

YOUNG MR. DISRAELI. By Elswyth Thane. Harcourt, Brace, and Company. \$3.00. Published March 12.

THE author has written neither an historical essay nor a novel in this sketch of Disraeli but something of each against the English background of early Victorian times. According to the author: "All quotations from letters, diaries, and political speeches, and all excerpts from Disraeli's published works are authentic." This gives the book an undoubted value, making it as good as the average historical sketch, and lends to scenes which might otherwise be considered purely fictitious the proper ballast of authority.

The author begins by a background of English and Continental history in the 'thirties of the nineteenth century. This is exceptionally well done except for a few unfortunate adjectives. Thus we come upon "medieval" in a sense that conveys some ill ease or vague deprecation. Now that our better known non-Catholic schools, such as Harvard or Manchester or the University of Pennsylvania or London University, have issued such competent books based on the sources of Medievalism, it would seem to be time for popular authors either to think and speak of the Middle Ages as the creators of universities, crusades, cathedrals, communes, and vernacular literatures or to leave the word alone. From one expression in this historical background I suspect that the author has the post-Reformation fear of priests in politics. I should advise the author to make a comparative study of the last 2,000 years and see whether priests or politicians have been busy sterilizing people, taking away their liquor, driving them by the million into wars engineered by munitions makers, and in general making themselves enemies of the human race. I believe such a comparative study would be in favor of countries being priest-ridden rather than politician-ridden.

This book deals with the early life of Disraeli, his first novels, his struggles with the debts incurred in playing the stock market, his love affairs, and in general his life to within a generation of the time when he became Prime Minister. The story never flags. It introduces us into the family whose head spent most of his time in the British Museum poring over his old documents and afterwards writing his books. Disraeli's mother and his sister Sarah are drawn with an affectionate hand. It is hard to lay the book aside once one has become familiar with the characters. The period of Disraeli's life chosen for portrayal is not the period of his meteoric rise to power but rather the time of faltering beginnings, mistaken turnings of the road, and general inexperience. Thus it lacks something of the sweep and power of his later career

in politics. Still it is valuable as showing the influences wherein his later greatness was nurtured. It gives us incidentally a picture of that turning of the aristocracy of wealth (whose ancestors had fattened on the loot of the Church) into the rather narrower road of a plutocracy which would start a war to save a merchant's diamond mines or prate of world-wide democracy while it strangled Ireland across the narrow seas. It is a good picture of that time of compromise in which Newman lived but whose limits no man saw except Newman. Of such a period of doldrums Macaulay was the born mouthpiece and Disraeli was native to its theatrical nonsense about representative government.

In its main lines this book gives a good picture of Disraeli, but it is weak in the historical framework. The same London which was splendid enough for Disraeli was so sordid that it drove Karl Marx to choose it as the fitting progenitor of his book *Das Kapital*. Had the author of *Young Mr. Disraeli* known of the existence of Two Englands—the England of the Haves, as well as the England of the Have-Nots—the book would have been better than it is. Disraeli lives in this book even if the trappings of his times are too much painted in the conventional hues of English Official History.

ALFRED G. BRICKEL.

The Tribune's Sooth Sayer

INTERPRETATIONS, 1933-1935. By Walter Lippmann. The Macmillan Company. \$2.50.

THE author is one of the more thoughtful of those who write of the doings in Washington. His judicious criticisms always deserve attention. He understands profoundly the Constitution and its underlying philosophy, including that of the Supreme Court. He always writes carefully, searching for the truth and not merely to fill another column. Gossip does not occur in these pages nor brilliant bons mots and antitheses that are not true. He candidly acknowledges he does not know the answer when he finds the problem too intricate.

Consequently, in the pages of this book there is to be found a great deal of what is thought provoking on the political, economic, and financial questions that agitated us from 1933 to 1935 and will continue to do so for some time to come. The reader will feel that he may with safety rely on the statement of the issues and their interpretation as found in this collection. Students of contemporary social phenomena will find great help in studying carefully the fundamental principles of American political and economic doctrine which return upon the reader again and again as he peruses these articles.

Also is it interesting to read the reactions of this observer and interpreter as he studies the greatest object of psychological study today—the present occupant of the White House. In mid-February of 1933 Mr. Lippmann was enthusiastic for Franklin Roosevelt. He hoped he would be given "dictatorial powers, if that is the name for it." He was delighted at "President Roosevelt's willingness to assume extraordinary powers," and a year later still admires with warm confidence the "intelligent audacity" of the President, and seems filially happy.

Then it dawns on him and thousands of others that the New Deal measures have always the same defects: "the essence of the matter was confused by irrelevant prejudices and ill-considered trifles." Finally he writes, April 23, 1935, that there are "solid causes for the lack of confidence." One is "the fact that the program of reforms has been dealt out item by item with no clear view of the whole program, and therefore with no definite assurance as to how far the program extends." This, he says, some fear is due—though he chides them for the fear—to "hidden purposes or to the lack of any clear and coherent purpose."

Writing on May 29, 1935, he places the month of July, 1933, as the time when the Administration "lost its bearings and took a course that almost wrecked it."

As to the Brains Trust and its lack of a unifying plan, his final opinion seems to be: "If it is the function of the brain

to see that the left hand knows what the right hand is doing, then the Brains Trust has not been on the job."

Though *Interpretations, 1933-1935*, deals mostly with home problems, yet various questions of our world relationships are treated: the Nazi threat of war, the disarmament crisis, relations with Russia, munitions, and the debt payments. Interesting essays are added on Calvin Coolidge, Jane Addams, the Hauptmann case, and the morals of the movies.

CORNELIUS DEENEY.

Il Duce

FREEDOM, FAREWELL! By Phyllis Bentley. The Macmillan Company. \$2.50. Published February 25.

THIS is an interesting, at times even an absorbing, novel of the career of Julius Caesar. Against the war-scarred background of the first century B. C., move Sulla and Pompey, Crassus and Cicero, Brutus and Caesar, one giving way before the other for a while until finally Caesar stands alone, and lonely, for a few short years, only to fall suddenly at the feet of Pompey's marble statue.

The story opens rather slowly with Julius a fugitive from Sulla, gathers momentum as the young noble gradually dominates the scene, then moves swiftly to a climax as he crosses the Rubicon and clears all before him. The scenes are vivid and varied, the dialogue lively, the character drawing effective, even though at the end Caesar remains the cool, calculating, and incalculable Roman, an enigma to historians of the past and present. We see Caesar in his private life, in the Senate and Forum, in the field at Pharsalia.

One thing, however, makes the book somewhat diffuse when compared with *Quo Vadis* and *Ben Hur*—it tries to cover some forty years in too short a compass. Above all, it is wholly misleading to call it (as the blurb does) "both a first-rate romance and an authentic account of real happenings." It is not authentic history except in the Suetonian sense, which means that it often bears the same relation to actual events as a better sort of Hollywood picture does to history. The author evidently drew heavily from Suetonius, who is notoriously careless, wildly exaggerated, and sometimes wholly false in his statements. So one may enjoy reading of Caesar and Servilia at Rome, or Nicomedes' relations with Caesar; one may follow with interest the discomfiture of Cicero and the rise of the "snuffing" young Octavius. But it is well to bear in mind that much of all this is drawn from Mommsen, who didn't like Cicero, and more from the scandalous stories of Suetonius which often have no other foundation than campaign abuse flung at Caesar by his enemies. In other words, it is fictitious, not authentic history that is presented in these 484 interesting pages. Some chapters of the book might well be classed as "for adults only."

FRANCIS A. SULLIVAN.

Shorter Reviews

THE LAST PURITAN. By George Santayana. Charles Scribner's Sons. \$2.75.

WHAT is this book? There is no way of ever knowing. It is avowedly not a novel. It is not a book of philosophy nor a diary nor a biography. It is not even a memoir. It is an old man thinking out loud in a restrained, disjointed, but magnificent style. He tortures himself into every personality of his memory or of his imagination; even a baby is somehow Santayana. It might have had about it some of the fanciful *leit-motif* of an old man describing a lovely little boy he might have had, had he married the right woman, except that the work is thridded with the stout, cold wires of reality. If one did not have a love for the bewildered savant who created this literary perplexity and an intense admiration for his arresting gift of phrase, one would call the book a monster.

Little by little one grows suspicious. When one discovers that Mr. Santayana knows very little about football and track and

very little about the monastic life and its possibilities and has only a child's knowledge of the Catholic apologetes and philosophers and has really a very poor sense of the German and French languages and a stupid understanding of the Catholic layman, as represented by the character of Mario Van de Weyer, one wonders if all his knowledge is not superficial. And then upon investigation one sees that Peter Alden and the Oriental philosophy, Fraulein Irma and the German, Jim Darnley and the English, and the occasional references to the Greeks, all betray a superficial acquaintance with the pagan or individualistic schools. Even Oliver Alden and his Puritanism force us who have lived in the midst of Puritans all our days to state that Mr. Santayana knows precious little about them. Even if the author protects himself by saying that he has written down to a college-boy point of view, one cannot with a good knowledge of a subject deliberately write down about it so badly.

Cleverness is irresistible and entertaining, but it is only an accidental of substance. Mr. Santayana has given us a labored and amazing vacuity. Those who know him personally know that he would be the first to admit it, and that in his heart of hearts he sighs for the sure substance of Rome.

T. B. F.

JESUS DE NAZARETH, ROI DES JUIFS. By Th. Salvagniac. Paris: P. Lethielleux. 30 francs.

IF the author, as his publisher states, desired to emphasize the royalty of the Saviour, he has missed his mark. The royal character of Christ is stressed no more than in a dozen other lives of Christ, that is to say, scarcely at all. The fact that Our Lord was brought up in Nazareth of Galilee is brought out: *Galiléen jusqu'en ses moindres nuances*. The real purpose of the author seems to be to evoke the person of Jesus by reproducing and explaining the substance of the four Gospels. There are, it is true, citations from the Fathers, the Liturgy, the sacred poets, from St. Thomas and Cornelius à Lapide, but they are relatively few. The names of modern exegetes appear also at times, especially those of Père Lagrange and Père Huby, but there is no show of erudition, and the notes, which are few, are for the most part concerned with philological and historical details.

It is claimed that the author has made use of the latest researches of the best exegetes. This is an overstatement. For example, in his description of the temptations of Jesus he omits to bring out their Messianic character. The rhetoric with which he has filled this chapter, while not lacking in force, misses the point made by the Evangelists. As for the chronology of the public life, M. Salvagniac gives, it would seem, but one indication of the principles which underlie his arrangement when he prefers the chronological order of Luke to that of Matthew. It is perhaps not necessary to remark that there are other decisions which are equally in need of justification.

The effort made to catch and express the spirit of the tragedy which led to the crucifixion of the God-Man at the demand of His fellow countrymen is not a complete success. Another weakness is the failure to show the historical importance of I Cor. 15 as a proof of the Resurrection. This would, of course, not be strictly necessary in such a work, but since the apparitions in Galilee and Judea are separated clearly, it would seem to be in place.

N. de P.

THE GREATEST PAGES OF AMERICAN HUMOR. By Stephen Leacock. Doubleday, Doran and Company. \$2.50. Published March 20.

THE author's name is sufficient guarantee of the quality of this review of American humor. Who could be better qualified to give us a review of the field of American humor than one who has made such notable contributions to it during the past thirty years? Another compiler might justly have devoted a chapter to Stephen Leacock, but a real humorist is essentially modest; so we are not surprised that his is the one name missing.

In this book he restricts himself to the laughter of prose, with the promise of a similar survey of those who have amused the American people in verse. He begins with the early Puritans and ends with Will Rogers. His high point is Mark Twain. The decline which followed he dubs the "after-Mark" period. The book takes the form of a series of essays on the different epochs, each followed by a chapter of extracts. The ludicrous quality of humor stands out clearly only against the background for which it was written. The fashions, the vanities, the serious purposes and the political war-cries of the 'fifties and 'sixties are pretty far removed from our consciousness and it is difficult to appreciate the laugh makers of that time. Doubtless, those who write the jokes for the radio and vaudeville funny men are thoroughly versed in the work of by-gone humorists. It might be worth while for the listener to read up on them if only to realize that the quip he laughed at last night was one that amused his great-grandfather.

L. W. S.

Recent Non-Fiction

CRIME'S NEMESIS. By Luke S. May. In this volume the well-known criminologist of the Pacific Northwest has popularized the many scientific aids to criminal detection. He illustrates these helps to the detective by citing instances in which each has proved successful, and he himself has participated in many of these cases. He relates the many things which may be turned into valuable clues—a drop of blood, a wound, a bullet shell, even a hair may lead to the detection and conviction of a criminal. He makes no pretense at writing a technical book, but rather one for the general reader. Published March 24. (Macmillan. \$2.00.)

HEAVEN AND CHARING CROSS. By Ronald A. Knox. Under the title which he has borrowed from the poem of Francis Thompson, Father Knox has collected the sermons preached by him at the Catholic church in Maiden Lane, just off the Strand in London, and as near to Heaven as to Charing Cross. Either as sermons or as devotional reading the book is welcome. Its nine chapters are scholarly expositions of the teachings on the Blessed Eucharist, yet of such a nature that the simplest can grasp their spiritual fruits. (Dutton. \$1.25.)

THE SOUTH AMERICAN HANDBOOK, 1936. This very valuable guide for travelers in Central and South America, now in its thirteenth year of issue, continues to give the most detailed information for both tourists and business men who may desire to visit the many countries and republics from Mexico down to as far South as Tierra del Fuego. Steamship routes, railroads, hotels, consulates and legations, political and geographical information combine to make this handbook as useful for the stay-at-home as for the practical traveler. But why does its compiler still insist that the conflict between Church and State in Mexico was brought to an end in 1929? (Wilson.)

IN MUSIC LAND. By Georgia Stevens, R.C.S.J. Mother Stevens has done a wonderful work in her tone and rhythm series, of which *In Music Land* is the first-grade book. Its value lies in the fact that it is self-explanatory to young pupils, and its aim is to lay a foundation for the later study of Plainchant. The book is well illustrated with both sacred and secular drawings; the type is large and clear, and the music easily understandable by a normal child. (Macmillan. 60 cents.)

THE BOOK OF RUTH. Father Cuthbert Lattey, S.J., who is general editor of the *Westminster Version of the Sacred Scriptures*, is responsible for the Introduction and English translation of the Book of Ruth in the Old Testament series. The Introduction, of some thirty-five pages, deals very largely with the duty of the *Goel* or next of kin, about whom, as the translator observes, much of the Book of Ruth is concerned. The exegetical notes to the text are very complete, and will serve not only the Biblical student but also the lay reader of the Old Testament. (Longmans, Green. \$1.00.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Teaching Religion

To the Editor of AMERICA:

After having read the letter "Teaching Religion" by A. J. Millmann, in the issue of AMERICA for January 18, I thought perhaps you may be interested in the fact that Sacred Heart School, East End, Pittsburgh, Pa., has introduced a new method of teaching religion.

The plan proposes that dogmatic and moral theology be taught from the viewpoint of the liturgy. The course begins in the grade school and is completed in the high school. It has a solid liturgical basis, whereby it brings the child into contact with Christ, and helps him to partake abundantly of the Divine Life. It also teaches the child that through the liturgy, the life-giving and life-preserving activity of the Church, Christ sanctifies souls. With this understanding of the nature and the Divine purpose of the Christian religion, and with an intense realization that this end must be accomplished, Sacred Heart School has introduced this method of teaching religion. The texts used in the grade school are the "Christ-Life Series in Religion" edited by the Benedictine Fathers of Collegeville, Minn. The course in the high school is based on the principle of the supernatural life—sanctifying grace. Religion, we know, is the disposition to acknowledge the sovereign rights of God and to proclaim the excellency of the Absolute Being and this is possible only through our spiritual faculties, intellect and will. The course provides for a definite presentation of how the supernatural life is built upon the natural, not merely in an incidental and external way, but on the basis of an intrinsic relationship, which is established by the one same and sole Creator of the two orders of nature and grace and which is expressed in the principle of Sacramentalism.

The course is graded to suit the physical and mental growth of the child. It provides for an ever-increasing understanding of the truths of our holy Faith and for a richer and more intelligent participation in the life of the Church. The child is brought into direct and vital contact with Christ present and active in the sacred mysteries of the liturgy. The aim is to correlate all our educational efforts in school, home and church by binding them all to the altar.

Pittsburgh, Pa.

SISTER M. EUGENIA.

Rebuttal

To the Editor of AMERICA:

If what I wrote in my letter, published in AMERICA in the issue of December 14, gave Father Lefebvre the impression I was "applying the lash rather vehemently" or "attacking him before trying to get his point of view," I am sorry. I have long since made it a principle never to attack anyone or even to disagree with a man's opinion until I am reasonably sure of his point of view. The only way I know in the case of written words is to take the entire passage and interpret nothing out of its context.

Throughout his letter, published November 16, he contrasted the natural with the supernatural, not the material with the spiritual. Nor was there any indication he used the term in another sense when he made the statement: "If naturalism is the correct interpretation of life, the birth controllers are very much in the right." Incidentally, if materialism be substituted for naturalism, that sentence becomes meaningless; for in that case the conclusion might as well be: "The birth controllers are very much in the wrong," since on that supposition there is no differ-

ence between being right and being wrong nor has either state of mind any reality or significance. My chief contention, however, is that he contrasted the natural with the supernatural (I presume he did not use the word *supernatural* as a synonym for spiritual) and advocated such superior appeals as preaching Christ crucified and emphasizing the supernatural. Why propose such to materialists who "deny the existence of spiritual being" even in the natural order? How would preaching Christ crucified or emphasizing the supernatural affect persons according to whom "there is no God, there can be no law, either natural or supernatural"?

In "A Reply" in the January 11 issue, Father Lefebvre writes: "When I proposed 'the preaching of Christ and Christ crucified to overcome the fallacy of the birth-control movement. There is no other way,' Father Burns got the idea that I had said there is no other possible way." I was not aware I got that idea. He adds: "My meaning was there is no other effective way." So teaching what we teach in Ethics concerning birth control is not an effective way! What is that but rendering the prospect hopeless and throwing Ethics overboard?

I confess I do not gather the connection of the last two sentences with what precedes in the reply of January 11. "Witness what happened to the Roman civilization: the Romans had the natural law but they had not Christ." Surely, observing the natural law did not contribute in any way to the decline in Roman civilization: surely, the same natural law remained after the introduction of Christianity. "In order to combat an evil as flagrant as the birth-control evil, we should employ the strongest weapons by emphasizing the supernatural." Undoubtedly we should when advisable: but will emphasizing the supernatural be the strongest weapon or the only effective procedure when we are dealing with naturalists (particularly materialists)? That it will not was my chief contention: to that I find no answer in "A Reply."

Cincinnati, Ohio.

DENNIS F. BURNS, S.J.

Economic Freedom

To the Editor of AMERICA:

"I thought you were a crabby little Irishman," was the greeting the writer received on making the acquaintance of one who had read his criticisms of Catholic writers in the field of social justice. It is easy to live up to that impression after reading "Distributism" in the issue of AMERICA for February 22. What has Belloc done since 1912 to aid the world in escaping the "Servile State"? Belloc, Chesterton and all other Catholic writers on the condition of the working class, at the best only set forth the desirable and, perhaps, necessary condition for the practice of Christianity on this earth: that men must be economically free. But what is their program? A Religious friend summarized it in the words: "What the world needs is the Sacraments." "Yes," was the rejoinder, "the Last Sacrament."

Of course we all want the universal ownership of property—private property. But how to get it is the problem. It is not to be attained by a thirty-hour work week. The shorter the working day under the present system the closer we are to complete enslavement of soul and body. Capital must get as great a return for the short work week as for a work week of fifty hours, and labor in a thirty-hour week must be kept on a wage that borders starvation.

Let labor work fifty hours a week and it will have a surplus with which to buy a home, and perhaps a reserve fund to furnish its own employment. It must be the intelligent capitalists who are behind the thirty-hour week, because it is only by keeping the workers on short hours and, therefore, scant wages that they can keep them poor enough to force their employment in the factory system. The solution of our economic problem is in understanding that it must have been ordained that capital cannot absorb any more of the product than is required for its perpetuation and necessary growth.

Providence, R. I.

M. P. CONNERY.

Chronicle

Home News.—On March 25, as the Senate Commerce Committee began consideration of flood-control legislation, danger from floods seemed to have passed in the East. A survey in thirteen States and the District of Columbia estimated those dead at 168, homeless at 429,500, and property damage at \$507,600,000. The floods had extended from Maine to the Ohio and Potomac Valleys. The President allocated \$43,000,000 to the WPA for repairs and replacements, and asked the public to subscribe at least \$3,000,000 to the Red Cross, which had quickly sent relief forces. On March 22 the President left for a two weeks' vacation in the South, after postponing it three times due to the floods. Before his departure, he ordered an Administration study of New Deal agencies to decide which should be retained, which discarded, and which modified. The Senate had previously approved a similar inquiry, to be headed by Senator Byrd. In accepting a degree at Rollins College, Florida, on March 23, President Roosevelt declared that critics of his policies invariably were motivated by "group interests" instead of striving for the good of the whole nation. On March 20 the AAA announced a soil-conservation program to shift 30,000,000 acres of crop land to grasses and legumes, at a cost of \$470,000,000 this year. It included thirteen field-crop classifications, and would make benefit payments at an average rate of \$10 an acre for shifting fifteen per cent of intensively cultivated land to approved "soil-conserving" crops. On the day before the President had appealed to farmers for cooperation in the conservation program. Producers of rice, sugar cane, and sugar beets protested against the program on March 21. Unless grain-belt farmers cooperated, predicted Secretary Wallace on March 25, large unsalable surpluses of wheat and corn with resulting low prices were inevitable for 1937. Reversing itself on March 19, the House voted, 218 to 144, to exempt from taxation shares of preferred stock held by the RFC. The Senate passed the War Department appropriation bill on March 23, adding \$66,136,286 to make a total of \$611,362,604. It passed an appropriation of \$205,000,000 for the Department of Agriculture on March 24, adding nearly \$40,000,000. The Federal Communications Commission continued its investigation of the A. T. & T. In a speech at Chicago on March 21, Senator Borah warned that he might "walk out" if corporation interests dictated the Republican nominee and platform.

London Locarno Proposals.—Meeting at London, representatives of the French and British Governments submitted to the League Council their proposals for the solution of the crisis precipitated by the German military reoccupation of the Rhineland. It was stated that the plan was drawn up in collaboration with the other Locarno Powers, Belgium and Italy. It soon became clear, however, that Rome would not support the new peace plan unless the League of Nations would agree to abrogate

the sanctions imposed against Italy as the aggressor in the Ethiopian war. The plan itself proposed "obligations of mutual assistance between Belgium, France, Britain, and Italy or any of them, with suitable provisions to insure prompt action by the signatories in case of need as well as technical arrangements for the preparation of such measures as would insure effective execution of these obligations." This, it was understood, would imply military and naval consultations among members of the general staffs of the various nations. It was suggested that a twelve-and-a-half-mile strip along the Reich frontier would be reoccupied by an international force, pending a decision from the Hague Court on the validity of the German assertion that France had first violated the Locarno treaty by her military alliance with Russia. At the same time, support was promised for a motion before the League of Nations to call an international conference to consider peace and revision of the League covenant, armament limitation, economic relations, and Adolf Hitler's peace suggestions.

Reaction in Germany.—In Berlin the Foreign Office announced that the surveillance of an international police force in the Rhineland would be entirely unacceptable. While the press and political speakers denounced the new Locarno proposals as "idiotic blackmail," a more conciliatory note was sounded in official circles. Although Joachim von Ribbentrop, Germany's Ambassador at Large, rejected practically everything in the four-Power agreement, he promised that the Reich would make positive counter-proposals in line with the repeated invitations of the British Government. It was added that these would necessarily be deferred until after the Nazi election on Sunday, March 29. A few minutes before von Ribbentrop delivered this reply in London, the League of Nations Council adjourned until a date to be decided by Stanley M. Bruce of Australia, its president. It was understood that the next meeting will take place in Geneva. In the meantime, public anxiety subsided in the Rhineland. In a message published in the Breslau official diocesan organ, Cardinal Bertram warned that the March 29 plebiscite was not to be interpreted as approval of the anti-church and anti-Christian measures and statements of the Nazi Government. He added: "We give our vote to the Fatherland, but this does not signify that we approve things which we cannot justify before our conscience."

Hitler Concludes Campaign.—Speaking before huge throngs in Hamburg and Berlin, Chancellor Hitler reiterated his previous declarations that nothing would swerve him from the maintenance of German sovereignty. Propaganda Minister Joseph Goebbels arranged as a mammoth finale for the election campaign the mobilization of the entire German nation in a series of mass demonstrations, including flag raisings, the din of whistles and sirens throughout the land, the pealing of church bells, singing by groups everywhere, and a minute's silence with a complete interruption of all work and traffic. German police were instructed to bring reluctant voters to the

polls for the plebiscite on March 29 and to induce all citizens to pledge themselves to Chancellor Hitler. The official list of candidates for the Reichstag, exclusively Nazi, was published. Reich citizens were informed that unless all voters in their households had cast their ballots by a certain hour on election day, Storm Troopers would pay them a visit to discover why.

Anglo-American Naval Agreement.—A few hours before signature of the new naval treaty among the United States, Britain, France, and three of the British dominions, the principle of Anglo-American equality at sea was embodied in letters exchanged between Norman H. Davis and Foreign Secretary Anthony Eden of Great Britain. Anglo-American letters promised that in the future there would never be competitive naval building between the two English-speaking peoples. In fact, Anthony Eden claimed that the British had "never taken the strength of the United States navy into account" in estimating the naval needs of the British Empire. In Washington, officials of the State Department were quick to deny that the exchange of letters implied any alliance between the two nations. Suspicion of such an alliance would make Senate ratification of the naval treaty a matter of difficulty.

Terms of Naval Treaty.—The treaty signed by Great Britain, France, and the United States simply limits the size of ships and guns in the various categories and attempts to avert naval competition by the exchange of building plans in advance. The 10,000-ton cruisers with 8-inch guns are to be suppressed temporarily, making the standard cruiser 8,000 tons. No fresh restrictions are imposed on battleships or submarines. Since the system of quantitative limitation that has been in force since 1922 will expire at the end of this year, theoretically there will be nothing to stop a "free-for-all" building race. Japan's refusal to accept any extension of the ratio method killed all hope of quantitative limitation. For the same reason, vital problems of the Pacific, including the question of naval bases, are left untouched. The abstention of Japan and Italy is significant. In refusing to sign the treaty on behalf of Italy, Ambassador Dino Grandi denounced the sanctions applied against Italy by the League of Nations and declared the Franco-British naval mutual assistance agreement in the Mediterranean gave Italians "a sense of great peril." In spite of this statement, it was believed that Italy's adhesion to the new treaty was only a matter of time and political expediency. Experts in conference circles also agreed that Japan for reasons of economy and financial stability would find it advisable to conform to the spirit of the new rules, if not to the letter.

Major Fascist Moves.—In a historic speech in Rome on March 23, the seventeenth anniversary of the founding of the Fascist party, Premier Mussolini not only publicly announced his belief that a great European war was impending, but utilized this belief as an excuse for ordering

measures which marked two new dramatic steps in the progress of Fascism towards the Corporative State. By the first order the Premier reorganized the great industries, just as last month he had monopolized the control of all banking institutions. By his second order he fulfilled his promise, made two years ago, of abolishing the Chamber of Deputies and of substituting in its stead a new Assembly of Corporations. This second move was an economic as much as a political measure. Legislative power was taken from the old chamber of regional representatives of the people and placed in the hands of a new group drawn explicitly and only from the industrial, commercial, agricultural, professional, and other interests. The new Assembly would thus be formed by delegates of the twenty-two corporations. But no specific date for the change was mentioned. The Premier, however, intimated that it would be closely associated with the victorious conclusion of the Ethiopian war. Under the reorganization of industries—ordered as a preparatory military measure, but in the opinion of most observers a permanent move and certain of wide extension—the Government will attempt not only to get ready for national defense but also to achieve future economic self-sufficiency and to render Italy independent of the rest of the world by supplying practically all of its own needs. On the day following the Premier's speech the markets in Rome and Milan suffered a serious decline, stocks falling off from seven to forty points. This had an inevitable effect upon Italian securities on the New York exchange, where bonds lost an average of four points.

Danubian Protocol.—Italy, Austria, and Hungary signed an agreement at Rome on March 23 which will henceforth coordinate the policies of the three nations by combining them into a unified group for action on all European problems and by providing for mutual consultation before any one of the three shall act upon purely Danubian affairs. Premier Goemboes of Hungary, Chancellor Schuschnigg of Austria, and Premier Mussolini spent three days in discussion of the treaty before final signing. The major result of the protocol, which some observers saw as an economic and political entente and even as a customs union, was Italy's success in winning Hungary's sympathy and interest away from Germany to herself by the promise of major economic benefits. No guarantee by Italy of Austrian independence was explicitly mentioned in the text of the protocol, but some observers felt that this could be read into the careful diplomatic language. A door was left open for the later entrance of other nations into the agreement, and no secret was made of the hope that Czechoslovakia, Yugoslavia, and Rumania would ultimately adhere to the proposals. During the formalities following the signing, Mussolini made much of the fact that neither Austria nor Hungary had joined in the League sanctions against Italy.

French Chamber Closes.—On March 21 the Chamber of Deputies finished its last session with the announcement that the new Chamber, to be elected in six weeks, would

convene on June 1. It was freely predicted that the new Chamber, whose members would sit for four years, would be strongly Left in character. One of the last important acts of the receding Chamber was the passing of a Treasury issue of 6,500,000,000 francs to be spent principally in meeting immediate requirements for national defense. But many members scored the measure on the ground that it was a new move towards inflation and the devaluation of the franc. As the bill was passed by the Senate, rentes fell in the Bourse.

British Oppose Palestine Plan.—Due to the lobbying activity of Chaim Weizmann, Zionist leader, the House of Commons displayed deep hostility toward the form of legislative council it is proposed to establish in Palestine and also toward a proposal to forbid existing cultivators to sell all their land. Liberal members of Parliament voiced suspicions that Jewish immigration into Palestine was to be made more difficult and claimed that the Jews did not get a fair share of benefit from Government expenditures. Josiah Wedgwood, an independent member, declared that the council proposals would involve a permanent Arab majority, further blocking the only way of escape for Jews in Germany. J. H. Thomas, Secretary for Colonies, replying for the Government, was heckled by Sir Austen Chamberlain and Winston Churchill. No vote was taken on the proposal. In a by-election at Dumbartonshire, Thomas Cassells, a Laborite, polled 20,187 votes, a plurality of 984 over the Conservative candidate, Arthur Duffes. The vacancy had been caused by the appointment of Commander A. D. Cochrane, Conservative, as Governor of Burma.

Canada Advances Trade Treaty.—The Canada-United States trade treaty passed its final test in the House of Commons when the bill received its third reading on March 23. It now goes to the Senate and is under discussion this week. Last word in the protracted Commons debate on the treaty came from Charles Dunning, Minister of Finance, who said "we believe this treaty is good for Canada and good business for both countries."

Irish Finances in Order.—The estimates of the Irish Free State's supply services for the current fiscal year portended a sound budgetary situation when Finance Minister Sean MacEntee introduced Fianna Fail's last budget before facing a general election early in 1937. This result was obtained in spite of the fact that under Eamon de Valera's administration the cost of running the Free State had risen to more than £32,000,000 for the current year, an increase of £6,000,000 over the highest cost of the Cosgrave Government.

Labor Intervention in Australia.—By moving for adjournment of the House of Representatives, the Labor party in Australia made a desperate effort to save an elderly German gold-seeker, Ludwig Schmidt, convicted for the killing of three New Guinea natives. No white man has been executed in New Guinea since the territory

was taken from Germany and mandated to Australia in 1920.

Austrian Socialists Tried.—Twelve of the thirty Socialists tried for high treason in Vienna were given light sentences and the remainder acquitted. Karl Hans Sailer and Mrs. Marie Emhart, who as ringleaders faced a possible death sentence, were given twenty and eighteen months respectively. The prosecutor charged that the two leaders had mobilized Austrian Socialists into a revolutionary party forbidden by the Government and that their activity amounted to high treason. He did not, however, demand the death penalty.

Turkey Serves Notice.—Turkey informed the League of Nations that she will remilitarize the Dardanelles if Germany is permitted to militarize the Rhineland without penalty. Turkey's determination to gain full equality of rights was just as firm as Germany's, her Foreign Minister, Tewfik Rushdu Aras, declared. The dispute over Germany's denunciation of the Locarno pact and her introduction of troops into the Rhine zone were said to have placed Turkey in an embarrassing situation. Germany is her best customer and on the other hand the whole tendency of her present diplomatic policy is toward a closer cooperation with Great Britain.

Mexican Events.—There was no modification in the anti-religious laws, although some State Governments allowed churches to be re-opened under certain conditions. The Minister of the Interior stated that "churches withdrawn from public service by Presidential decree may be re-opened, always provided their conservation is undertaken by committees of neighbors under the prevailing law of cults." These committees were usually of ten near-by residents who would be responsible for the buildings, repairs to them, and for the valuables in them. In Campeche, where the Governor had re-opened churches, priests were not allowed to officiate unless they were married. Clashes between the Federal troops and armed bands in the mountains continued, in the week-end of March 21-22 thirty persons being killed and many wounded.

How G. K. Chesterton was led to submit himself to the authority of the Church will be told by him in his usual exuberant style in his article, "Consulting the Encyclopedia."

How robbery can be legalized in corporation dealings will be explained by Lawrence Lucey in "Water for Sale."

How the Body of Christ spread all over the world after His death on the Cross will be graphically pictured by John A. Toomey in "After the Resurrection."

The next Manhattan Eastern rite to be visited and described by Gerard B. Donnelly in the series he is conducting will be the liturgy of the Ukrainians.

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